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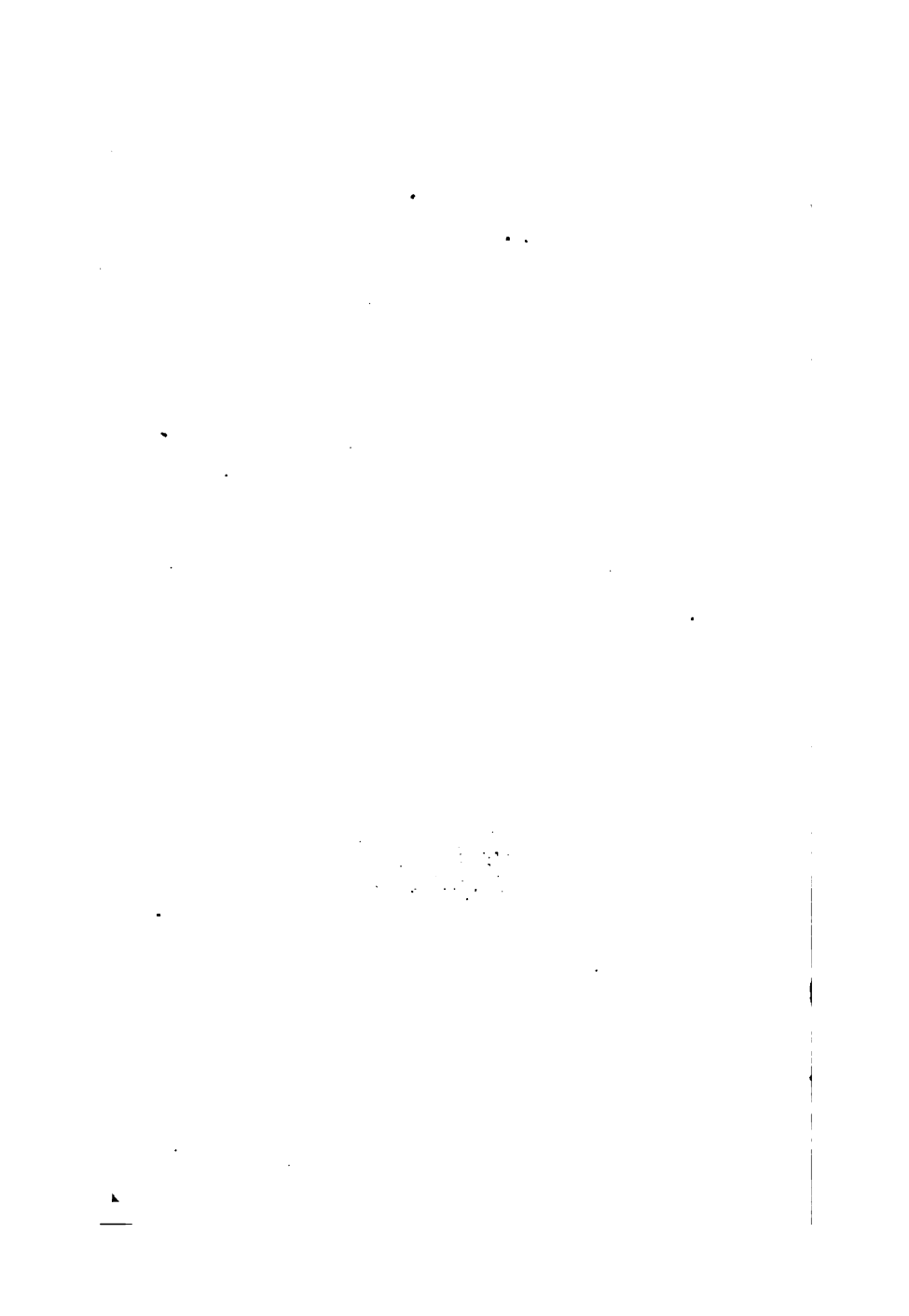
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THE
IPHIGENIA IN TAURIS
OF
EURIPIDES,

WITH ENGLISH NOTES;

EDITED BY THE REVEREND
EDWARD ROGERS PITMAN, M.A.,
INCUMBENT OF PIPE-BIDWARE, STAFFORDSHIRE;
AND HEAD-MASTER OF RUGELEY GRAMMAR-SCHOOL.



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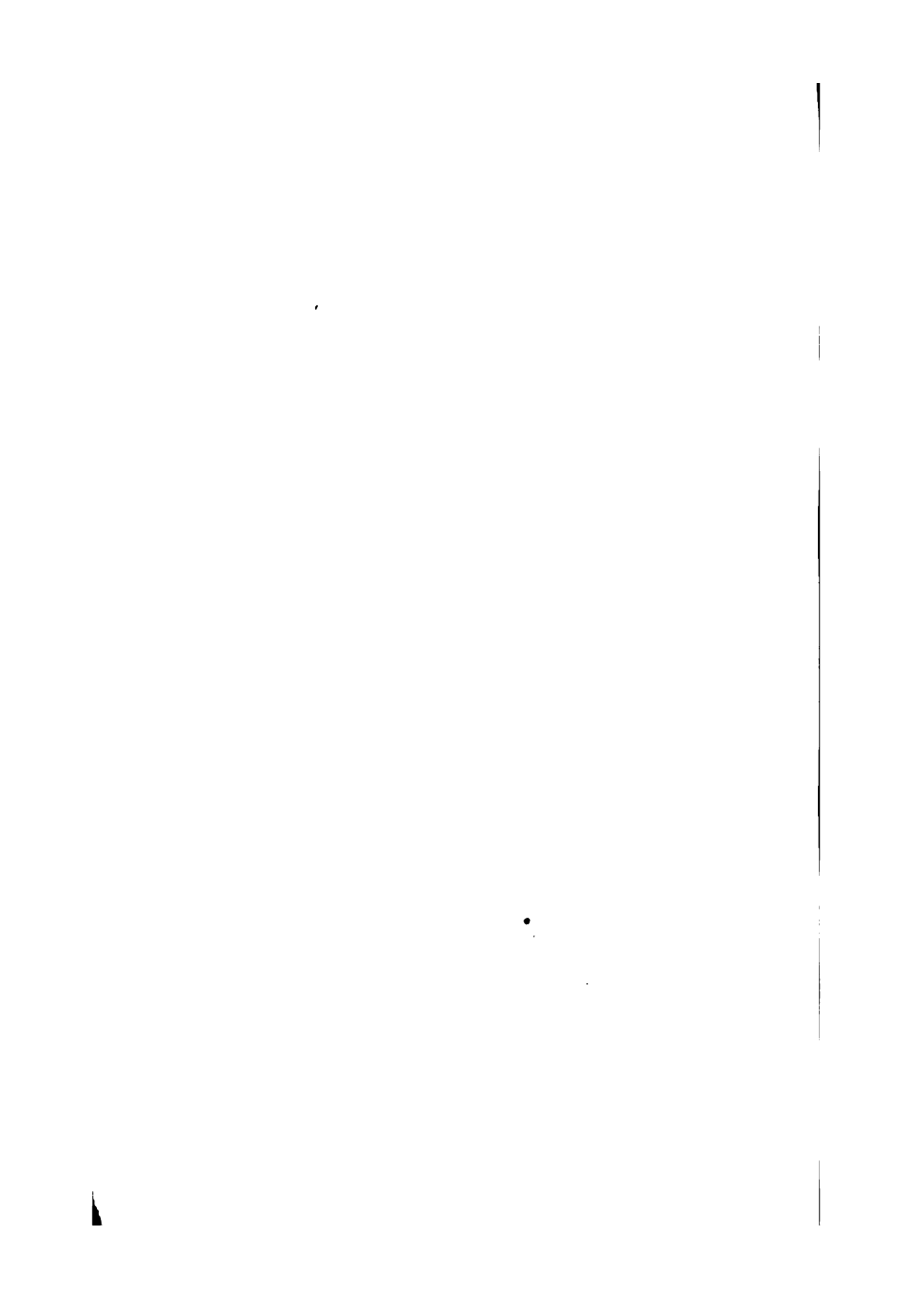
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Advena virgineo cæsus ut ense cadat.
Regna Thoas habuit Mæotide clarus in ora:
Nec fuit Euxinis notior alter aquis.

Sceptra tenente illo, liquidas fecisse per auras
 Nescio quam dicunt Iphigenian iter.
 Quam, levibus ventis sub nube per æquora vectam,
 Creditur his Phœbe deposuisse locis.
 Præfuerat templo multos ea rite per annos,
 Invita peragens tristia sacra manu ;
 Cum duo velifera juvenes venere carina,
 Presseruntque suo litora nostra pede.
 Par fuit his ætas et amor : quorum alter Orestes,
 Alter erat Pylades. Nomina fama tenet.
 Protinus immitem Triviæ ducuntur ad aram,
 Evincti geminas ad sua terga manus.
 Spargit aqua captos lustrali Graia sacerdos,
 Ambiat ut fulvas infula longa comas.
 Dumque parat sacrum, dum velat tempora vittis,
 Dum tardæ causas invenit usque moræ,
 ‘ Non ego crudelis, juvenes ignoscite,’ dixit,
 ‘ Sacra suo facio barbariora loco :
 Ritus is est gentis. Qua vos tamen urbe venitis ?
 Quove parum fausta puppe petistis iter ?’
 Dixit : et audito patriæ pia nomine virgo
 Consortes urbis comperit esse suæ.
 ‘ Alteruter votis,’ inquit, ‘ cadat hostia sacris ;
 Ad patrias sedes nuntius alter eat.’
 Ire jubet Pylades carum periturus Orestem.
 Hic negat : inque vicem pugnat uterque mori.
 Exstitit hoc unum, quo non convenerit illis :
 Cetera pars concurs et sine lite fuit.
 Dum peragunt pulchri juvenes certamen amoris,
 Ad fratrem scriptas exarat illa notas.
 Ad fratrem mandata dabat : cuique illa dabantur,
 (Humanos casus aspice) frater erat.
 Nec mora : de templo rapiunt simulacra Dianæ ;
 Clamque per immensas puppe feruntur aquas.”

De Ponto, iii. 2. 45—94.

“ Non procul a nobis locus est, ubi Taurica dira
 Cæde pharetratæ pascitur ara deæ.

Hæc prius, ut memorant, non invidiosa nefandis,
 Nec cupienda bonis, regna Thoantis erant.
 Hic pro supposita virgo Pelopeia cerva
 Sacra deæ coluit qualiacunque suæ.
 Quo postquam, dubium pius an sceleratus, Orestes
 Exactus furiis venerat ipse suis,
 Et comes exemplum veri Phocæus amoris :
 Qui duo corporibus, mentibus unus erant :
 Protinus evincti Triviæ ducuntur ad aram,
 Quæ stabat geminas ante cruenta fores.
 Nec tamen hunc sua mors, nec mors sua terruit illum :
 Alter ob alterius funera mœstus erat.
 Et jam constiterat stricto mucrone sacerdos ;
 Cinxerat et Graias barbara vitta comas,
 Quum vice sermonis fratrem cognovit ; et illi
 Pro nece complexus Iphigenia dedit.
 Læta deæ signum, crudelia signa perosæ,
 Transtulit ex illis in meliora locis."

Trist. iv. 4. 63—82.

In reference to the argument of the "Iphigenia," Aristotle remarks, that "a tragic poet should, in inventing a subject, draw a general sketch of it; and afterwards give it the details of its episodes, and extend it. The general argument, for instance, of the 'Iphigenia' should be considered in this way:—A virgin, on the point of being sacrificed, is imperceptibly conveyed away from the altar, and transported to another country; where it was the custom to sacrifice all strangers to Diana. Of these rites, she is appointed priestess. It happens sometime after, that her brother arrives there. *But why?* because an oracle had commanded him, for some reason exterior to the general plan. *For what purpose?* This also is exterior to the plan. *He arrives,* is seized; and at the instant he is going to be sacrificed, the discovery is made." See Twining's "Poetics" of Aristotle, vol. i. 147—153; ii. 186—197.

SCHLEGEL does not take a favourable view of this play:—"The piece of 'Iphigenia in Tauris' seldom rises above mediocrity, either of character or passion. The mutual recognition of brother and sister, after such adventures and actions, when Iphigenia,

who formerly herself trembled at the bloody altar, was on the point of yielding up her brother to a similar fate, does not, however, produce more than a transient emotion. The flight of Orestes and his sister is not highly calculated to excite our interest: the artifice by which it is effected by Iphigenia, is willingly credited by Thoas, who does not attempt to give any opposition till both are safe; and then he is reduced to silence by an ordinary appearance of the gods, towards the conclusion. This means has been so used and abused by Euripides, that of his eighteen tragedies, in nine a divinity descends for the full unravelling of the catastrophe."

BRUMBY discovers many refined beauties in this play:—"La vue d'un frère, que les lois du pays obligent de périr par les mains d'une sœur—ils se voient sans se connaître,—*situation tout-à-fait tragique.*" . . . "L'admirable combat d'amitié entre Oreste et Pylade à qui mourra l'un pour l'autre, achève merveilleusement l'émotion de tendresse, que leur seule présence avoit commencé. Pylade nous paraît se rendre trop tôt aux prières de son ami: mais, en effet, il ne cède qu'en apparence, et il compte toujours sur quelque heureux dénouement." . . . "Peut-on imaginer rien de plus artificieux pour reculer et ménager la surprise de la reconnaissance? 'Recevez, Oreste, la lettre de votre sœur.' *Il n'en fallait pas davantage.*" . . . "Il est impossible de ne pas remarquer, dans tout le cours de cette pièce, un air de vérité particulier au goût Grec."

LARABEE terms the subject of the "Iphigenia" *vraiment tragique*, and marked by a *sage simplicité*; but dissents from the praise which Brumby bestows upon the *anagnorisis*:—"Oreste, dit Pylade, *recevez la lettre de votre sœur.* Nous voulons des reconnaissances graduées avec plus d'art."

The mode of *discovery*, adopted by Euripides, has not escaped the notice of the great critic, ARISTOTLE:—"In stating that the business of the tragic poet is to afford that pleasure which arises from pity or terror, Aristotle observes, that in managing terrible incidents, the best mode is to prevent an atrocious deed, when on the point of being perpetrated, by a sudden discovery (*ἀναγνώρισις*), as when Iphigenia discovers her brother. This discovery, which often produces the catastrophe or *dénouement* of a drama, is

sometimes of one of the actors; sometimes reciprocal, as in this play, where Iphigenia is discovered by the letter which she gives Pylades to give Orestes; and Orestes makes himself known to Iphigenia by certain proofs; which last do not, however, arise from the circumstances of the drama. Of all discoveries, the best is that which arises from the action itself, and in which a striking effect is produced by probable incidents; as Iphigenia's desire of conveying a letter." (Twining's Version.)

HERMANN, with the labour of love which forbids an editor to suppose that he is wasting his toil upon an undeserving subject, pronounces, "Hæc trægcedia est in *præstantissimis* earum quas Euripides fecit." In his preface, he carefully details the gradual development of the plot; points out the most striking situations, and (what to the youthful student must be a useful intellectual exercise) contrasts the various *economies* observed by Euripides and by Goethe; who, in a play of the same title, has entered the lists with the Grecian dramatist. A similar parallel has been instituted by HARTUNG, the poetical translator of Euripides. He has made many ingenious and judicious remarks on the refined skill, which tends to awaken an anxious interest in the progress of the two respective plots, or which pleasingly facilitate the *dénouement*.

Brief allusion may be made to the *Oreste* of Rucellai, the cousin-german of Leo X. "The subject of this drama is similar to that of the 'Iphigenia in Tauris;' but the author has introduced such variations, and ennobled his tragedy with so many grand and theatrical incidents, that it may be considered his own." (Roscoe.) This praise is much qualified by Tiraboschi:—"L'Oreste non è quasi altro che la *traduzione* dell' Ifigenia in Tauri." Laudatory remarks and extracts from this drama, occur in Wilson's Hist. Mem. of Ital. Traged., pp. 41—44.

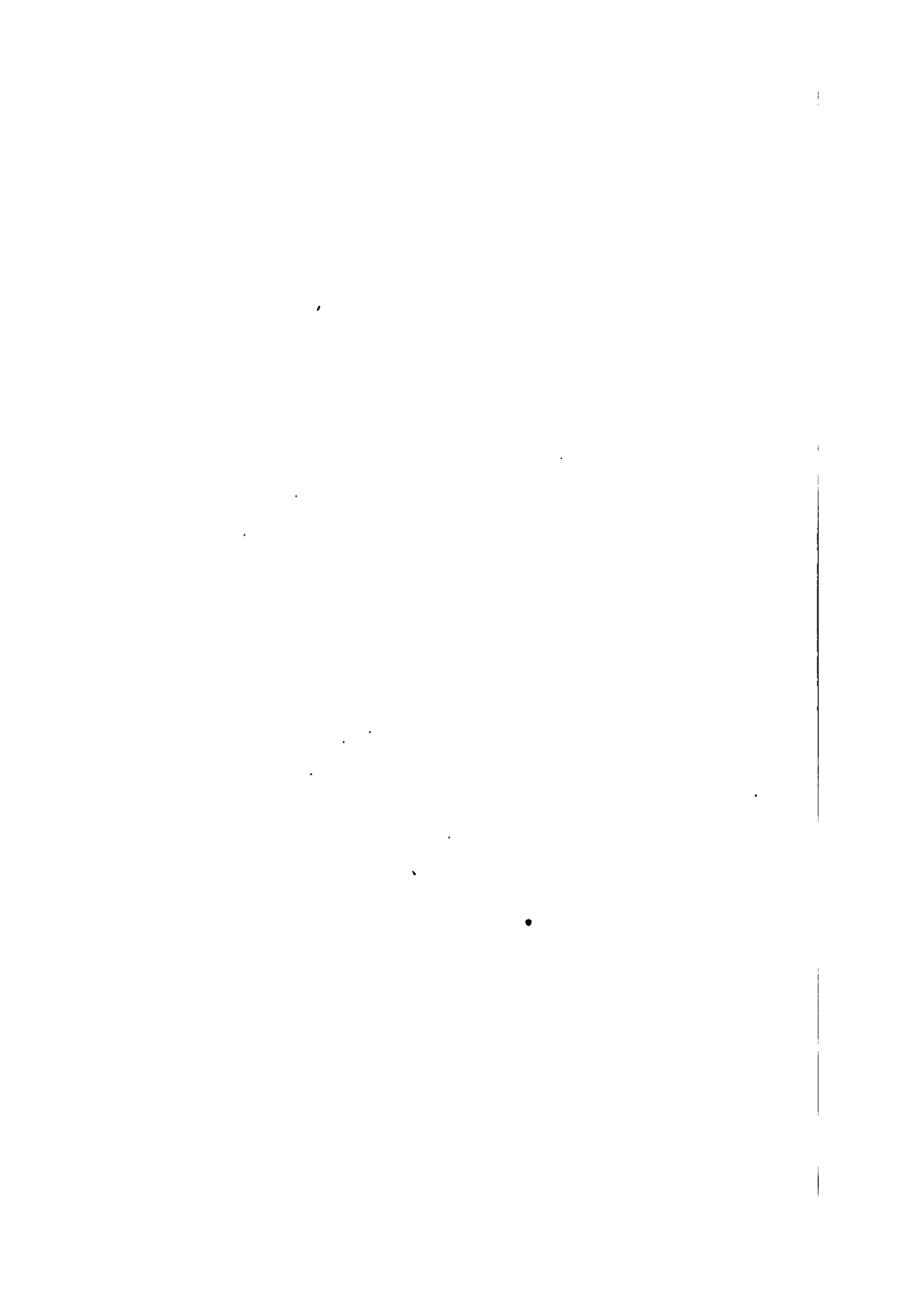
THE corrupt text of the "Iphigenia in Tauris" forms no slight difficulty in assigning to many passages a clear and definite meaning; so that the most useful commentator is he who hazards the most plausible conjecture.

The present Editor has exerted his utmost caution in selecting such readings as, in his humble judgment, appear the most

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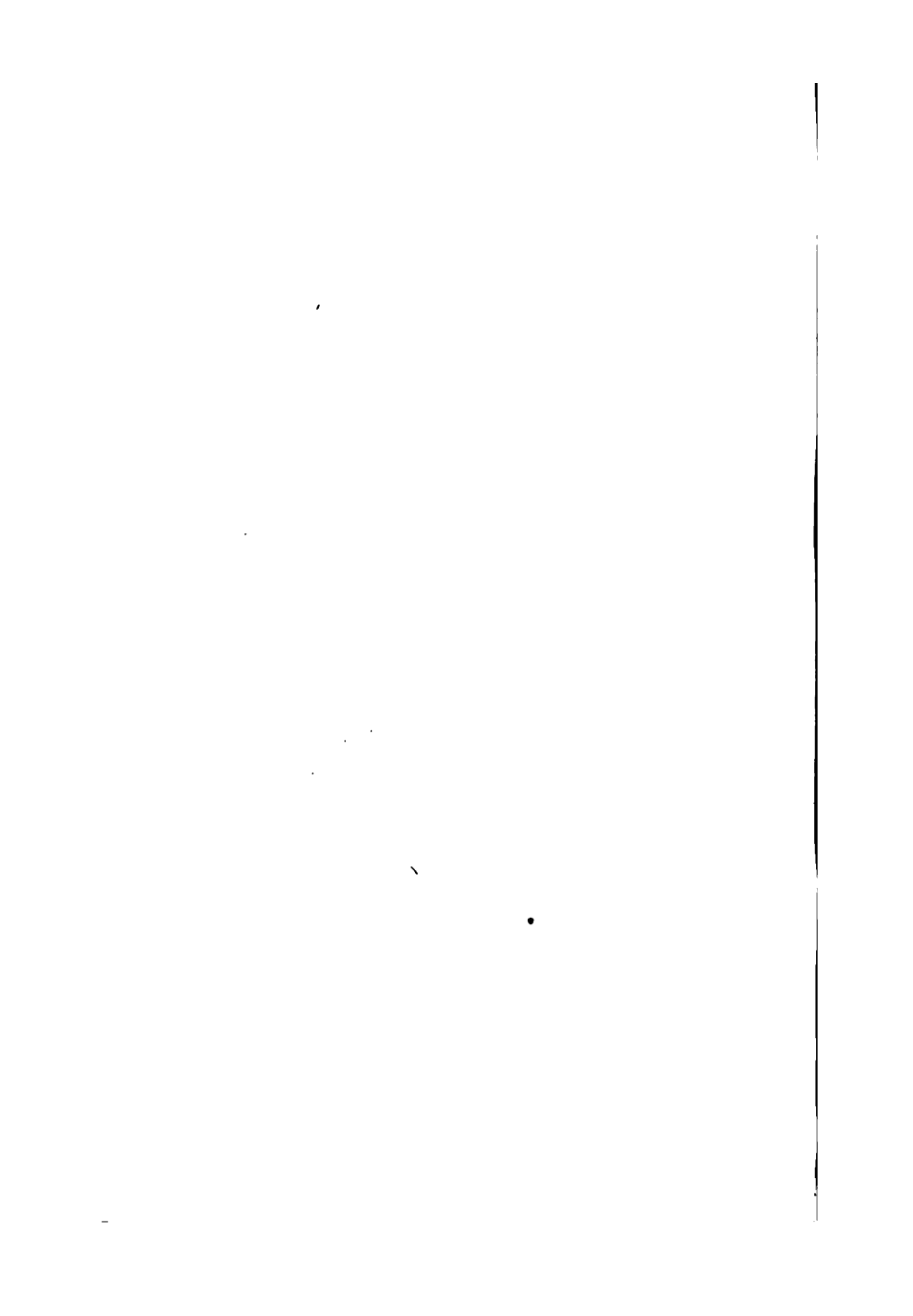
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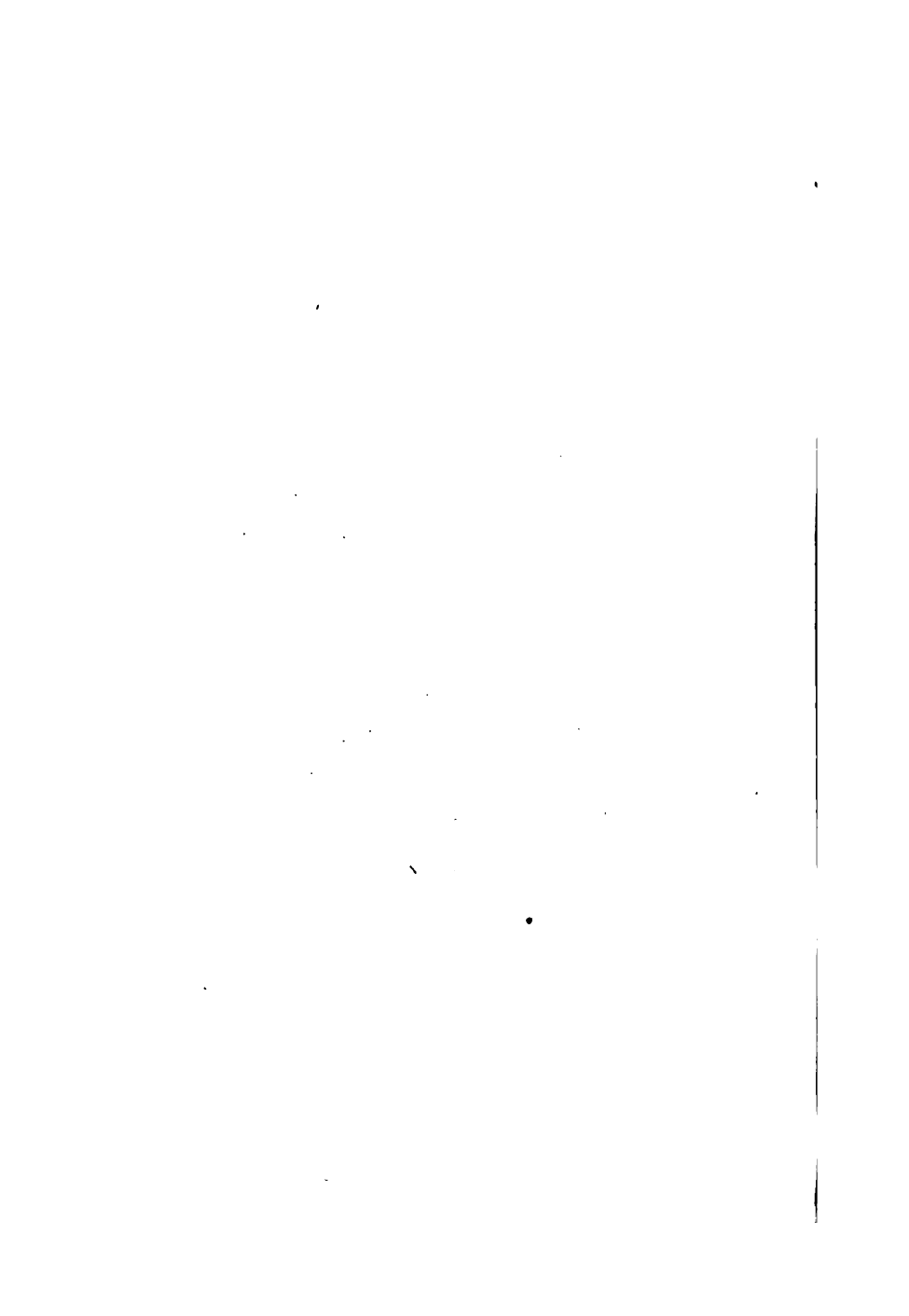
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- ἐν κηδείοις οἴκοις,
 αἶ μοι ξυμβαίνουσ' ἄται,
 ξύγγονον ἄμῶν κατακλαιομένα
 οἶαν ἰδόμεν ὄψιν ἐνείρων 150
 νυκτὸς, τὰς ἐξήλθ' ὄρφνα.
 δλόμαν, δλόμαν
 οὐκ εἶσ' οἴκοι πατρῶοι
 οἴμοι φροῦδος γένηνα.
 φεῦ φεῦ τῶν Ἄργει μόχθων. 155
 ἰὼ δαίμων, δε τὸν
 μοῦνόν με κασίγνητον συλῆς
 Ἄϊδα πέμψας, φ' τάσδε χοῶς
 μᾶλλω κρατήρᾳ τε τὸν φθιμένων 160
 ὑθραίνειν γαίης ἐν νότοις,
 πηγὰς τ' οὐρείων ἐκ μόσχων,
 Βάκχου τ' οἰνηρὰς λοιβὰς,
 ξουθᾶν τε πόνημα μελισσᾶν, 165
 ἃ νεκροῖς θελκτήρια κείται.
 ἀλλ' ἔνδοξο μοι πάγχρυσον
 τεῦχος καὶ λοιβᾶν Ἄϊδα.
 ὦ κατὰ γαίης Ἀγαμεμόνιον 170
 θάλοσ, ὡς φθιμένῳ τάδε σοι πέμπω
 δέξαι δ'. σὺ γὰρ πρὸς τύμβον σοι
 ξανθὴν χαίταν, οὐ δάκρυ' αἴσω.
 τηλόσσε γὰρ δὴ σᾶς ἀπενάσθην 175
 πατρίδος καὶ ἐμᾶς, ἔνθα δοκήμασι
 κείμει σφαχθεῖσ' ἃ τλάμων.
 ΧΟ. ἀντιψάλμουσ φῶδασ ὕμνον τ'
 Ἄσιήταν σοι, βάρβαρον ἰαχάν,
 δέσποιν', ἐξαυδάσω,
 τὰν ἐν θρήνοις μούσαν 180

- νέκυσι μελομένην, ἐν μολπαῖς
 "Αἶδας ὕμνεί διχα παιάνων. 185
 οἴμοι τῶν Ἀτρεϊδῶν οἴκων·
 ἔρρει φῶς σκήπτρων, οἴμοι.
 οἴμοι πατρῶν οἴκων.
 τίς ἔτ' ἐκ τῶν εὐόλβων
 "Αργεὶ βασιλέων ἀρχά; 190
 μόχθους δ' ἐκ μόχθων ἄσσει
 δινευούσαις ἵπποις
 παναῖς ἀλλάξας ἐξ ἔδρας
 ἱερὸν * * δμμ' αὐγᾶς
 ἄλιος. ἀλλαις δ' ἄλλα προσέβα 195
 χρυσίας ἀρνὸς μελάθροισ ἰδύνα,
 φόνος ἐπὶ φόνῳ, ἄχεά τ' ἄχεσιν
 ἔνθεν, τῶν πρόσθεν δμαβέντων
 Τανταλιδῶν, ἐκβαίνει
 ποιῶν ἐς οἴκους· σπεύδει δ' 200
 ἀσπούδαστ' ἐπὶ σοὶ δαίμων.
- ΙΦ. Ἐξ ἀρχᾶς μοι δυσθαίμων
 δαίμων τᾶς μητρός ζῶνας·
 καὶ νυκτὸς κείνας ἐξ Ἰς 205
 λοχίαν στερρᾶν παιδείαν
 Μοῖραι ξυντείνουσιν θεαί,
 [Ἄ μναστευθεῖς' ἐξ Ἑλλήνων]
 * * * * *
- ἄν πρωτόγονον θάλος ἐν θαλάμοις
 Λήδας ἁ τλάμων κούρα 210
 σφάγιον πατρώα λάβῃ,
 καὶ θυμ' οὐκ εὐγάθηγον,
 ἔτεκεν, ἔτρεφεν, εὐκταίαν,
 ἵππειοῖς ἐν δῖφροισ

ψαμάθων Αὐλίδος ἐπιβᾶσαν 215
 νύμφαν, οἴμοι, δύσσυμφον
 τῷ τᾶς Νηρέως κούρας, αἰαί·
 νῦν δ' ἀξείνου πόντου ξείνα
 δυσχόρτους οἴκους ναίω
 ἄγαμος, ἄτεκνος, ἄπολις, ἀφίλος, 220
 οὐ τὰν Ἄργει μέλπουσ' Ἴραω,
 οὐδ' ἴστοίς ἐν καλλιφθόγγοις
 κερκίδι Παλλάδος Ἀτθίδος εἰκῶ
 καὶ Τιτάνων ποικίλλουσ', ἀλλ'
 αἰμορράντων δυσφόρμιγγα 225
 ξείνων αἰμοῦσ' ἄταν βωμοῦς,
 οἰκτρὰν τ' αἰαζόντων αὐδὰν,
 οἰκτρὸν τ' ἐκβαλλόντων δάκρυον.
 καὶ νῦν κείνων μὲν μοι λάθα,
 τὸν δ' Ἄργει δμαθίντα κλάω 230
 ξύγγονον, ὃν ἔλιπον ἐπιμαστίδιον
 ἔτι βρέφος, ἔτι νέον, ἔτι θάλος
 ἐν χερσὶν ματρὸς πρὸς στέρνοις τ',
 Ἄργει σκηπτούχον Ὀρέσταν. 235

ΧΟΡΟΣ.

καὶ μὴν εἶδ', ἀκτὰς ἐκλιπὼν θαλασσίους,
 βουφορβὸς ἦκει, σημανῶν τί σοι νέον.

ΒΟΥΚΟΛΟΣ.

Ἄγαμέμνονος παῖ καὶ Κλυταίμηστρας τέκνον,
 ἄκουε καινῶν ἐξ ἐμοῦ κηρυγμάτων.
 1Φ. τί δ' ἔστι τοῦ πάροντος ἐκπλήσσον λόγου; 240
 ΒΟ. ἤκουσιν ἐς γῆν κυανίαν Συμπληγάδα,
 πλάτη φυγόντες, δίπτυχοι νεανίαι,
 θεῶ φίλον πρόσφαγμα καὶ θυτήριον
 Ἄρτέμιδι. χέρνιβας δὲ καὶ κατέργματα

- οὐκ ἂν φθάνοις ἂν εὐτρεπῆ ποιουμένη. 245
- ΙΦ. ποδαποί; τίνας γῆς ὄνομ' ἔχουσιν οἱ ξένοι;
- ΒΟ. Ἕλληνες, ἐν τοῦτ' οἶδα, κοῦ περαιτέρω.
- ΙΦ. οὐδ' ὄνομ' ἀκούσας οἶσθα τῶν ξένων φράσαι;
- ΒΟ. Πυλάθης ἐκλήζεθ' ἄτερος πρὸς θατέρου.
- ΙΦ. τῷ ξυζύγῳ δὲ τοῦ ξένου τί τοῦνομ' ἦν; 250
- ΒΟ. οὐδεὶς τόδ' οἶδεν· οὐ γὰρ εἰσηκούσαμεν.
- ΙΦ. πῶς δ' εἶδες αὐτούς, καὶ τυχόντες εἴλετε;
- ΒΟ. ἄκραίς ἐπὶ ῥηγμίσιμ ἀξένου πόρου.
- ΙΦ. καὶ τίς θαλάσσης βουκόλοις κοινωνία;
- ΒΟ. βούς ἤλθομεν νύψοντες ἐναλίᾳ δρόσῳ. 255
- ΙΦ. ἐκέϊσε δὴ πᾶνελθε, πῶς νιν εἴλετε
 τρόπον θ' ὁποῖον· τοῦτο γὰρ μαθεῖν θέλω.
 χρόνιοι γὰρ ἤκουσ' οἶδ', ἐπεὶ βωμὸς θεῆς
 Ἑλληνικαῖσιν ἐξεφωνίχθη ῥοαῖς.
- ΒΟ. ἐπεὶ τὸν εἰσρέοντα διὰ Συμπληγάδων 260
 βούς ὑλοφορβοὶ πόντον εἰσεβάλλομεν,
 ἦν τις διαρρῶξ κυμάτων πολλῶ σάλῳ
 κοιλωπὸς ἀγμὸς, πορφυρευτικαὶ στέγαι·
 ἐνταῦθα δισσοὺς εἶδὲ τις νεανίας
 βουφορβὸς ἡμῶν, κάπεχώρησεν πάλιν, 265
 ἄκροισι δακτύλοισι πορθμύων ἴχνος.
 ἔλεξε δ', οὐχ ὄρατε; δαίμονές τινες
 θάσσουσιν οἶδε.—θεοσεβῆς δ' ἡμῶν τις ὦν
 ἀνέσχε χεῖρα, καὶ προσηύξατ' εἰσιδὼν,
 ὦ ποντίας παῖ Λευκοθείας, νεῶν φύλαξ, 270
 δέσποτα Παλαίμων, ἴλωες ἡμῖν γενοῦ,
 εἴτ' οὖν ἐπ' ἀκταῖς θάσσετεον Διοσκόρω,
 ἦ Νηρέως ἀγάλμαθ', δεσ τὸν εὐγενῆ
 ἔτικτε πενήκοντα Νηρηῶν χόρον.—
 ἄλλος δὲ τις μάταιος, ἀνομίᾳ θρασυς, 275

ἐγέλασεν εὐχαῖς, ναυτιλοῦς δ' ἐφθαρμένους
 θάσσειν φάραγγ' ἔφασκε τοῦ νόμου φόβῳ,
 κλύοντας ὡς θύοιμεν ἰνθάδε ξίνους.
 ἴδοξε δ' ἡμῶν εὐ λέγειν τοῖς πλειοσι,
 θηρᾶν τε τῇ θεῇ σφάγια τάπιχώρια. 280
 κὰν τῷδε πέτρῳ ἄπερος λιπῶν ξίνους
 ἔστη, κᾶρα τε διετίναξ' ἄνω κάτω,
 κἀπεστίναξεν, ὠλένας τρέμων ἄκρας,
 μανίαις ἀλαίνων, καὶ βοῶν, κυναγὸς ὡς,
 Πυλάδῃ, δέδορκας τήνδε; τήνδε δ' οὐχ ὄρᾳς 285
 Ἄιδου δράκαιναν, ὡς με βούλεται κτανεῖν,
 δειναῖς ἐχίδναις εἰς ἄμ' ἔστομωμένη;
 ἦ δ', ἐκ χιτώνων πῦρ πνέουσα καὶ φόνον,
 πτεροῖς ἐρέσσει, μητέρ' ἀγκάλαις ἐμὴν
 ἔχουσα, πέτρινον ἔχθον, ὡς ἐπεμβάλη. 290
 οἴμοι, κτενεῖ με. ποῖ φύγω; παρῆν δ' ἑρᾶν
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 φθογγὰς τε μύσχων καὶ κυνῶν ὑλάγματα,
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 σιγῇ καθήμεθ'. ὁ δὲ χερὶ σπάσας ξίφος,
 μύσχουε δρούσας ἐς μέσας, λείων ὄπῳ,
 παῖε σιδήρῳ λαγόνας, ἐς πλευρὰς ἰεῖς,
 δοκῶν Ἐρινῦς θεᾶς ἀμύνεσθαι τάδε,
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 κὰν τῷδε πᾶς τις, ὡς ὄρᾳ βουφόρβια
 πίπτοντα καὶ πορθούμεν', ἐξωπλίζετο,
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 πρὸς εὐτραφεῖς γὰρ καὶ νεανίας ξίνους
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 προθρογου πεσόντα, πῶς ἀνὴρ ἔσχεν πόνον,
 βάλλον, ἀράσσω· ἄτερος δὲ τοῖν ξένοι 310
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 βάλλοντες, ἄλλος ἄλλοθεν προσκείμενοι.
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 Πυλάθην, θανούμεσθ'· ἀλλ' ὅπως θανούμεθα
 κάλλισθ', ἔπου μοι, φάσγανον σπάσας χερί.—
 ὡς δ' εἶδομεν δέπαλτα πολεμίων ξίφη,
 φυγῇ λεπταίας ἐξεπέμπλαμεν νάπας.
 ἀλλ' εἰ φύγοι τις, ἄτεροι προσκείμενοι 325
 ἔβαλλον αὐτούς· εἰ δὲ τοῦσδ' ὠσαίητο,
 αὐθις τὸ νῦν ὑπέικον ἤρασσον πέτροις.
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ἔλθοῦσα δ' Αὐλίδ' ἢ τάλαι, ὑπὲρ πυρᾶς
 μεταρσία ληφθεῖς, ἐκαυόμην ξίφει
 ἀλλ' ἐξέκλεψεν, ἔλαφον ἀντιδοῦσά μου,
 Ἄρτεμις Ἀχαιοῖς, διὰ δὲ λαμπρὸν αἰθέρα
 πέμψασά μ' εἰς τήνδ' ἤκισεν Ταύρων χθόνα, 30
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 Θόας, ὅς, ὠκὺν πόδα τίθεισ ἴσον πτεροῖς,
 εἰς τοῦνομ' ἦλθε τόδε ποδωκείας χάριν.
 ναοῖσι δ' ἐν τοῖσδ' ἱερίαν τίθησί με,
 ὄθεν νόμοισι τοισὶδ' ἦδεται θεὰ 35
 Ἄρτεμις ἑορτῆς, τοῦνομ' ἦς καλὸν μόνον
 τὰ δ' ἄλλα σιγῶ, τὴν θεὸν φοβουμένη—
 θύω γάρ, ὄντος τοῦ νόμου καὶ πρὶν πόλει,
 ὅς ἂν κατέλθῃ τήνδε γῆν Ἑλλήν ἀνὴρ.
 κατάρχομαι μὲν, σφάγια δ' ἀλλοισὶν μέλει 40
 ἄρρητ' ἔσωθεν τῶνδ' ἀνακτόρων θεᾶς.
 ἂ καινὰ δ' ἦκει νύξ φέρουσα φάσματα,
 λέξω πρὸς αἰθέρ', εἴ τι δὴ τόδ' ἔστ' ἄκακ.
 ἔδοξ' ἐν ὑπνῷ, τῆσδ' ἀπαλλαχθεῖσα γῆς,
 οἰκεῖν ἐν Ἄργει, παρθενῶσι δ' ἐν μέσαις 45
 εὐδειν, χθονὸς δὲ νῶτα σεισθῆναι σάλφ·
 φεύγειν δὲ, κᾶξω στᾶσα θριγκὸν εἰσιδεῖν
 δόμων πίτνοντα, πᾶν δ' ἐρείψιμον στέγος
 βεβλημένον πρὸς οὐδας ἐξ ἄκρων σταθμῶν.
 μόνος δ' εἰλείφθη στῦλος, ὡς ἔδοξέ μοι,
 δόμων πατρώων, ἐκ δ' ἐπικράνων κόμας
 ξανθὰς καθεῖναι, φθέγμα δ' ἀνθρώπου λαβεῖν·
 κἀγὼ τέχνην τήνδ', ἣν ἔχω ξενοκτόνον,
 τιμῶσ', ὑδραίνειν αὐτόν, ὡς θανούμενον,
 κλάουσα. τοῦναρ δ' ὤδε συμβάλλω τόδε· 55
 τίθηγκ' Ὀρέστῃς, οὐ κατηρξάμην ἐγὼ·

στῦλοι γὰρ οἴκων εἰσὶ παῖδες ἄρσενες
 θηήσκουσι δ' οὐδ' ἂν χέρνιβες βάλωσ' ἐμαί.
 [οὐδ' αὖ ξυνάψαι τούτῳ εἰς φίλους ἔχω
 Στροφίῳ γὰρ οὐκ ἦν παῖς, ὅτ' ἀλλύμην ἐγώ.] 60
 νῦν οὖν ἀδελφῆ βούλομαι δοῦναι χοᾶς
 παροῦσ' ἀπόντι, (ταῦτα γὰρ δυνάμεθ' ἂν,
 ξὺν προσπόλοισιν, δε ἔδωχ' ἡμῖν ἀναξ
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 οὐκ ἔτινος πάρεις; εἴμ' εἴσω δῦμων, 65
 ἐν οἴσι ναίω, τῶνδ' ἀνακτόρων θεᾶς.

ΟΡΕΣΤΗΣ.

ὄρα, φυλάσσου, μή τις ἐν στίβῳ βροτῶν.

ΠΥΛΑΔΗΣ.

ὄρῳ, σκοποῦμαι δ', ὄμμα πανταχοῦ στρέφων.
 ΟΡ. Πυλάδη, δοκεῖ σοι μέλαθρα ταῦτ' εἶναι θεᾶς,
 ἔνθ' Ἀργόθεν ναῦν ποντίαν ἴστεϊλαμεν; 70
 ΠΥ. ἔμοιγ', Ὀρέστα· σοὶ δὲ συνδοκεῖν χρεῶν.
 ΟΡ. καὶ βωμὸς, Ἑλλήν οὐ καταστάζει φόνος;
 ΠΥ. ἐξ αἱμάτων γοῦν ξάνθ' ἔχει θριγκώματα.
 ΟΡ. θριγκοῖς δ' ὑπ' αὐτοῖς σκῦλ' ὄργε ἠρηγμένα;
 ΠΥ. τῶν κατθανόντων γ' ἀκροθίνια ξένων. 75
 ΟΡ. ἀλλ' ἐγκυκλοῦντ' ὀφθαλμῶν εὐ σκοπεῖν χρεῶν.
 ὦ Φοῖβε, ποί μ' αὐτῆνδ' ἐς ἄρκυν ἤγαγες
 χρήσας, ἐπειδὴ πατρός αἴμ' ἐτισάμην,
 μητέρα κατακτάς; διαδοχαῖς δ' Ἐρινύων
 ἤλαντόμεσθα φυγάδες, ἔξεδροι χθονός, 80
 δρόμους τε πολλοὺς ἐξέπλησα καμπίμους.
 ἐλθὼν δὲ σ' ἠρώτησα, πῶς τροχηλάτου
 μανίας ἂν ἔλθοιμ' ἐς τέλος πόνων τ' ἐμῶν.
 [οὐδ' ἐξεμόχθουν περιπολῶν καθ' Ἑλλάδα.]
 σὺ δ' εἶπας ἐλθεῖν Ταυρικῆς μ' ὄρους χθονός, 85

- ἐνθ' Ἄρτεμις, σὴ ξύγγονος, βωμοὺς ἔχει,
 λαβεῖν τ' ἀγαλμα θεᾶς, ὃ φασιν οὐ νθάδε
 εἰς τοῦσδε ναοὺς οὐρανοῦ πεσεῖν ἀπο-
 λαβόντα δ' ἢ τέχνησιν ἢ τύχῃ τινί,
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 δοῦναι· τὸ δ' ἐνθένδ' οὐδὲν ἐρρήθη πέρα·
 καὶ ταῦτα δράσαντ' ἀμπνοᾶς ἕξειν πόνων.
 ἦκω δὲ, πεισθεῖς σοῖς λόγοισιν, ἐνθάδε
 ἄγνωστον εἰς γῆν, ἄξενον. σέ δ' ἱστορῶ,
 Πυλάδη, (σὺ γάρ μοι τοῦδε συλλήπτωρ πόνου,) 95
 τί δρῶμεν; ἀμφίβληστρα γὰρ τοίχων ὄρα
 ἰψηλά. πότῃρα δωμάτων προσαμβάσεις
 ἐκβησόμεσθα; πῶς ἂν οὐκ μάθοιμεν ἂν
 ὧν οὐδὲν ἴσμεν; ἦν δ' ἀνοίγοντες πύλας
 ἢ χαλκύτευκτα κληῖθρα λύσαντες μοχλοῖς 100
 ληφθῶμεν, εἰσβάσεις τε μηχανώμενοι,
 θανούμεθ'. ἀλλὰ πρὶν θανεῖν, νεὸς ἔπι
 φεύγωμεν, ἥπερ δεῦρ' ἐναυστολήσαμεν.
 ΠΥ. φεύγειν μὲν οὐκ ἀνεκτόν, οὐδ' εἰώθαμεν
 τὸν τοῦ θεοῦ δὲ χρησμὸν οὐ κακιστέον. 105
 ναοῦ δ' ἀπαλαχθέντε κρύψωμεν δέμας
 κατ' ἄντρον, ἃ πόντος νοτίδι διακλύζει μέλας,
 νεὸς ἀπωθεν, μὴ τις εἰσιδὼν σκάφος
 βασιλεῦσιν εἴπῃ, κῆρα ληφθῶμεν βία.
 ὅταν δὲ νυκτὸς ὄμμα λυγαίας μόλῃ, 110
 τολμητέον τοι ξεστὸν ἐκ ναοῦ λαβεῖν
 ἀγαλμα, πάσας προσφέροντε μηχανάς.
 ὦρα δέ γ' εἴσω τριγλύφω, ὅποι κενὸν,
 δέμας καθεῖναι· τοὺς πόνους γὰρ ἀγαθοὶ
 τολμῶσι, δειλοὶ δ' εἰσὶν οὐδὲν οὐδαμοῦ. 115
 οὔτοι μακρὸν μὲν ἦλθομεν κόπῃ πόρον,

ἐκ τερμάτων δὲ νόστον ἀρούμεν πάλιν ;
 ΟΡ. ἄλλ', εὖ γὰρ εἶπας, πειστέον· χωρεῖν χρεῶν
 ὅποι χθονὸς κρύψαντε λήσομεν δέμας.
 οὐ γὰρ τὸ τοῦ θεοῦ γ' αἴτιον γενήσεται
 πεσεῖν ἄχρηστον θέσφατον· τολμητέον·
 μόχθος γὰρ οὐδεὶς τοῖς νέοις σκῆψιν φέρει.

ΧΟΡΟΣ.

Εὐφραμεῖτ', ὦ πόντου
 δισσὰς ξυγχωρούσας πέτρας
 Εὐξείνου ναίοντες.

ὦ παῖ τᾶς Λατοῦς,
 Δίκτυν' οὐρεία,
 πρὸς σὰν αὐλὰν, εὐστόλων
 ναῶν χρυσήρεις θριγκοῦς,
 πόδα παρθένιον ὄσιον, ὄσιας
 κληδούχου δούλα, πέμπω,
 Ἑλλάδος εὐίππου πύργους
 καὶ τείχη, χόρτων τ' εὐδένδρων

ἐξαλλάξασ' Εὐρώπαν,
 πατρῶων οἴκων ἔδρας.
 ἔμολον· τί νέον ; τίνα φροντίδ' ἔχεις ;
 τί με πρὸς ναοὺς ἄγαγες, ἄγαγες,
 ὦ παῖ τοῦ τᾶς Τροίας πύργους
 ἐλθόντος κλεινᾶ ξὺν κόπᾳ
 χιλιοναῦτα μυριοτευχῆ
 τῶν Ἀτρειδᾶν τῶν κλεινῶν.

ΙΦΙΓΕΝΕΙΑ.

ὦ δμῳαί, δυσθρηνήτοις
 ὡς θρήνοις ἔγκειμαι,
 τᾶς οὐκ εὐμούσου μολπᾶς
 ἀλύροις ἐλέγοις, ἔ ἔ,

- ἐν κηδείοις οἴκοις,
 αἶ μοι ξυμβαίνουσ' ἄται,
 ξύγγονον ἄμῶν κατακλαιομένα
 οἶαν ἰδόμαν ὕψω ἐνείρων
 νυκτὸς, τὰς ἐξῆλθ' ὄρφνα.
 δλόμαν, δλόμαν
 οὐκ εἶσ' οἴκοι πατρῶοι·
 οἴμοι φροῦδος γένηα.
 φεῦ φεῦ τῶν Ἄργει μόχθων.
 ἰὼ δαίμων, δε τὸν
 μούνον με κασίγητον συλῆς
 Ἄιδα πέμψας, φ' τάσδε χοὰς
 μέλλω κρατήρᾳ τε τὸν φθιμένων
 ὑθραίνειν γαίᾳς ἐν νότοις,
 πηγὰς τ' οὐρείων ἐκ μόσχων,
 Βάκχου τ' οἰνηρὰς λοιβάς,
 ξουθᾶν τε πόνημα μελισσῶν,
 ἃ νεκροῖς θελκτήρια κεύται.
 ἀλλ' ἔνδοσ μοι πάγχρυσον
 τεῦχος καὶ λοιβᾶν Ἄιδα.
 ὦ κατὰ γαίᾳς Ἀγαμεμόνων
 θάλοσ, ὡς φθιμένῳ τάδε σοι πέμπω
 δέξαι δ'· σὺ γὰρ πρὸς τύμβον σοι
 ξανθὰν χαίταν, σὺ δάκρυ' οἶσω.
 τηλόσε γὰρ δὴ σᾶσ ἀπενάσθην
 πατρίδος καὶ ἐμᾶς, ἔνθα δοκήμασι
 κείμει σφαχθεῖσ' ἃ τλάμων.
 ΧΟ. ἀντιψάλμους φῶδᾶς ὕμνον τ'
 Ἄσιήταν σοι, βάρβαρον λαχᾶν,
 δέσποιν', ἐξαυδάσω,
 τὰν ἐν θρήνοισ μοῦσαν

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	νέκυσι μελομένηαν, ἐν μολπαῖς	
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 νῦν δ' ἀξείνου πόντου ξείνα
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 ἄγαμος, ἄτεκνος, ἄπολις, ἄφιλος, 220
 οὐ τὰν Ἄργει μέλπουσ' Ἥρω,
 οὐδ' ἴστοις ἐν καλλιφθύγγοις
 κερκίδι Παλλάδος Ἀτθίδος εἰκὼ
 καὶ Τιτάνων ποικίλλουσ', ἀλλ'
 αἰμορράντων δυσφάρμυγα 225
 ξείνων αἰμοῦσ' ἄταν βωμοῦς,
 οἰκτρὰν τ' αἰαζόντων αὐδὰν,
 οἰκτρὰν τ' ἐκβαλλόντων δάκρυον.
 καὶ νῦν κείνων μὲν μοι λάθα,
 τὸν δ' Ἄργει δμαθέντα κλάω 230
 ξύγγονον, δν ἔλιπον ἐπιμαστίδιον
 ἔτι βρέφος, ἔτι νέον, ἔτι θάλος
 ἐν χερσὶν μητρὸς πρὸς στέρνοισ τ',
 Ἄργει σκηπτούχον Ὀρέσταν. 235

ΧΟΡΟΣ.

καὶ μὴν ὄδ', ἀκτὰς ἐκλιπῶν θαλασσίους,
 βουφορβὸς ἦκει, σημανῶν τί σοι νέον.

ΒΟΥΚΟΛΟΣ.

Ἄγαμέμνονος παῖ καὶ Κλυταμνήστρας τέκνον,
 ἄκουε καινῶν ἐξ ἐμοῦ κηρυγμάτων.

ΙΦ. τί δ' ἔστι τοῦ πάροντος ἐκπλήσσοι λόγου; 240
 ΒΟ. ἤκουσιν ἐς γῆν κυανέαν Συμπληγάδα,
 πλάτῃ φυγόντες, δίπτουχοι νεανίαι,
 θεῶ φίλον πρόσφαγμα καὶ θυτήριον
 Ἄρτεμιδι. χέρνιβας δὲ καὶ κατάργματα

- οὐκ ἂν φθάνοις ἂν εὐτρεπῆ ποιουμένη. 245
- ΙΦ. ποδαποί; τίνοις γῆς ὄνομ' ἔχουσιν οἱ ξένοι;
- ΒΟ. Ἕλληνες, ἐν τοῦτ' οἶδα, κοῦ περαιτέρω.
- ΙΦ. οὐδ' ὄνομ' ἀκούσας οἶσθα τῶν ξένων φράσαι;
- ΒΟ. Πυλάδης ἐκλήζεθ' ἄτερος πρὸς θατέρου.
- ΙΦ. τῷ ξυζύγῳ δὲ τοῦ ξένου τί τοῦνομ' ἦν; 250
- ΒΟ. οὐδεὶς τόδ' οἶδεν· οὐ γὰρ εἰσηκούσαμεν.
- ΙΦ. πῶς δ' εἶδες αὐτοὺς, καὶ τυχόντες εἰλετε;
- ΒΟ. ἄκραίς ἐπὶ ῥηγμίσιον ἀξένου πόρου.
- ΙΦ. καὶ τίς θαλάσσης βουκόλοις κοινωνία;
- ΒΟ. βούε φλοθόμεν νίψοντες ἐναλίᾳ δρόσῳ. 255
- ΙΦ. ἐκείσε δὴ ἴπανελθε, πῶς νυν εἰλετε
 τρόπον θ' ὁποίῳ· τοῦτο γὰρ μαθεῖν θέλω.
 χρόνιοι γὰρ ἦκουσ' οἶδ', ἐπεὶ βωμὸς θεῆς
 Ἑλληνικαῖσιν ἐξεφωνίχθη ῥοαῖς.
- ΒΟ. ἐπεὶ τὸν εἰσρέοντα διὰ Συμπληγάδων 260
 βούε ὑλοφορβοὶ πόντον εἰσεβάλλομεν,
 ἦν τις διαρρῶξ κυμάτων πολλῶ σάλῳ
 κοιλωπὸς ἀγμὸς, πορφυρευτικαὶ στέγαι·
 ἐνταῦθα δισσοὺς εἶδε τις νεανίας
 βουφορβὸς ἡμῶν, κάπεχώρησεν πάλιν, 265
 ἀκροισὶ δακτύλοισι πορθμύων ἴχνος.
 ἔλεξε δ', οὐχ ὄρατε; δαίμονές τινες
 θάσσουσιν οἶδε.—θεοσεβῆς δ' ἡμῶν τις ἂν
 ἀνίσχε χεῖρα, καὶ προσηύξατ' εἰσιδῶν,
 ὦ ποντίας παῖ Λευκοθέας, νεῶν φύλαξ, 270
 δέσποτα Παλαίμων, ἴλεως ἡμῖν γενοῦ,
 εἴτ' οὖν ἐπ' ἀκταῖς θάσσετον Διοσκόρω,
 ἢ Νηρέως ἀγάλμαθ', δε τὸν εὐγενῆ
 ἔτικτε πεντήκοντα Νηρήδων χόρον.—
 ἄλλος δὲ τις μάταιος, ἀνομίᾳ θρασὺς, 275

ἐγέλασεν εὐχαῖς, ναυτῶν δ' ἐφθαρμένους
 βάσσειν φάραγγ' ἔφασκε τοῦ νόμου φόβῳ,
 κλύοντας ὡς θύοιμεν ἐνθάδε ξένους.
 ἔδοξε δ' ἡμῶν εὐ λέγειν τοῖς πλείοσι,
 θηρῶν τε τῇ θεῷ σφάγια τὰπιχώρια. 280
 κὰν τῷδε πέτρων ἄπερος λιπῶν ξένοι
 ἔστη, κἄρα τε διετίναξ' ἄνω κάτω,
 κάπεστέναξεν, ὠλένας τρέμων ἄκρας,
 μανίας ἀλαίνων, καὶ βοῶν, κυναγὸς ὡς,
 Πυλάθῃ, δέδορκας τήνδε; τήνδε δ' οὐχ ὄρῃς 285
 Ἄιδου δράκαιναν, ὡς με βούλεται κτανεῖν,
 δειναῖς ἐχίδναις εἰς ἔμ' ἔστομωμένη;
 ἦ δ', ἐκ χιτώνων πῦρ πνέουσα καὶ φόνον,
 πτεροῖς ἐρέσσει, μητέρ' ἀγκάλαις ἐμὴν
 ἔχουσα, πέτρινον ἔχθρον, ὡς ἐπεμβάλη. 290
 οἴμοι, κτενεῖ με. ποῖ φύγω; παρῆν δ' ὄρῃν
 οὐ ταῦτ' ἀμορφῆς σχήματ', ἀλλ' ἠλλάσσετο
 φθογγὰς τε μόσχων καὶ κυνῶν ὑλάγματα,
 ἃ φασ' Ἐρινῦς ἰέναι μιμήματα.
 ἡμεῖς δὲ συσταλέντες, ὡς θανούμενοι, 295
 σιγῇ καθήμεθ'. ὁ δὲ χερὶ σπάσας ξίφος,
 μόσχους ὀρούσας ἐς μέσας, λέων ὄπως,
 παῖε σιδήρῳ λαγόνας, ἐς πλευρὰς ἰεῖς,
 δοκῶν Ἐρινῦς θεᾶς ἀμύνεσθαι τάδε,
 ὥσθ' αἵματηρὸν πέλανον ἐξανθεῖν ἄλός. 300
 κὰν τῷδε πᾶς τις, ὡς ὄρῃ βουφόρβια
 πίπτοντα καὶ πορβούμεν', ἐξωπλίζετο,
 κόχλους τε φυσῶν, συλλέγων τ' ἐγχωρίουσ'
 πρὸς εὐτραφεῖς γὰρ καὶ νεανίας ξένους
 φαίλους μάχεσθαι βουκόλους ἡγούμεθα. 305
 πολλοὶ δ' ἐπληρώθημεν ἐν μικρῷ χρόνῳ.

πίπτει δὲ μανίας πίτυλον ὁ ξένος μεθείς,
 στάζων ἀφρῶ γένειον· ὡς δ' εἰσείδομεν
 προὔργου πεσόντα, πᾶς ἀνὴρ ἔσχεν πόνον,
 βάλλων, ἀράσσω· ἄτερος δὲ τοῖν ξένοις 310
 ἀφρόν τ' ἀπέψη, σώματός τ' ἐτημάλει,
 πέπλων τε προῦκάλυπτεν εὐπήγους ὑφάς,
 καραδοκῶν μὲν ἀπίοντα τραύματα,
 φίλον δὲ θεραπείαισιw ἄνδρ' εὐεργετῶν.
 ἔμφρων δ' ἀνέξας ὁ ξένος πεσήματος 315
 ἔγνω κλύθωνα πολεμίων προσκείμενον,
 καὶ τὴν παρούσαν ξυμφορὰν αὐτοῖν πέλας,
 ἤμωξέ θ'· ἡμεῖς δ' οὐκ ἀνίεμεν πέτρους
 βάλλοντες, ἄλλος ἄλλοθεν προσκείμενος.
 οὐδὲ γὰρ τὸ δευῶν παρακίλευσμά' ἠκούσαμεν 320
 Πυλάδῃ, θανούμεθ'· ἀλλ' ὅπως θανούμεθα
 κάλλισθ', ἔπου μοι, φάσγανον σπάσας χερί.—
 ὡς δ' εἶδομεν δέπαλτα πολεμίων ἕξιφῃ,
 φυγῇ λεπταίας ἐξεπίμπλαμεν νάπας.
 ἀλλ' εἰ φύγοι τις, ἄτεροι προσκείμενοι 325
 ἔβαλλον αὐτούς· εἰ δὲ τοῦσδ' ὠσαίητο,
 αὐθις τὸ νῦν ὑπέικον ἤρασσον πέτροις.
 ἀλλ' ἦν ἀπιστον· μυριάων γὰρ ἐκ χερῶν
 οὐδεὶς τὰ τῆς θεοῦ θύματ' ἠτύχει βαλῶν.
 μόλις δὲ νῦν τόλμῃ μὲν οὐ χειρούμεθα, 330
 κύκλω δὲ περιβάλλοντες ἐξεκόψαμεν
 πέτροισι χερῶν φάσγαν'· ἐς δὲ γῆν γόνυ
 καμάτῃ καθείσασιν. πρὸς δ' ἄνακτα τῆσδε γῆς
 κομίζομεν κν. ὁ δ' εἰσιδὼν, ὅσον τάχος
 εἰς χέρνιβάς τε καὶ σφαγεῖ' ἔπεμπε σοι. 335
 εὐχου δὲ τοιάδ', ὦ νεᾶν, σοὶ ξένων
 σφάγια παρεῖναι· κἂν ἀναλίσκης ξένους

- ΟΡ. ὡς πάνθ' ἀπαξ με συλλαβοῦσ' ἀνιστοαίς.
 ΙΦ. πρὶν γὰρ θανάειν σε, τοῦδ' ἐπαυρέσθαι θέλω.
 ΟΡ. ἔλεγχ', ἐπειδὴ τοῦδ' ἐράῃ· λέξω δ' ἐγώ. 530
 ΙΦ. Κάλχας τις ἦλθε μάντις ἐκ Τροίας πάλι·
 ΟΡ. δῶλεν, ὡς ἦν ἐν Μικηναίοις λόγος.
 ΙΦ. ὦ πότνι', ὡς εὖ· τί γὰρ ὁ Λαέρτου γόνος;
 ΟΡ. οὐπω νεύσθηκ' οἶκον, ἔστι δ', ὡς λόγος.
 ΙΦ. Διοιτο, νόστου μήποσ' ἐς πάτραν τυχών. 535
 ΟΡ. μηδὲν κατεύχον· πάντα τάκείνου νοσεί.
 ΙΦ. Θέτιδος δ' ὁ τῆς Νηρηῶδος ἔστι παῖς ἔτι;
 ΟΡ. οὐκ ἔστιν ἄλλως λίκτρ' ἔγημεν Αὐλίδι.
 ΙΦ. δόλια γὰρ, ὡς γί φασιν οἱ πεποσθότες.
 ΟΡ. τίς εἰ ποθ'; ὡς εὖ πυνθάνει τάφ' Ἑλλάδος. 540
 ΙΦ. ἐκείθεν εἰμι· παῖς δ' ἔτ' οὐσ' ἀπωλόμην.
 ΟΡ. ὀρθῶς ποθείς ἄρ' εἰδέναι τάκει, γύναι.
 ΙΦ. τί δ' ὁ στρατηγός, ὃν λέγουσ' εὐδαιμονεῖν;
 ΟΡ. τίς; οὐ γὰρ ὄν γ' ἐγφῆδα, τῶν εὐδαιμόνων.
 ΙΦ. Ἀτρέως ἐλέγετο δὴ τις Ἀγαμέμνων ἀπαξ. 545
 ΟΡ. οὐκ οἶδ' ἀπελθε τοῦ λόγου τούτου, γύναι.
 ΙΦ. μὴ πρὸς θεῶν, ἀλλ' εἴφ', ἵν' εὐφρανθῶ, ξέειε.
 ΟΡ. τέθηχ' ὁ τλήμων, πρὸς δ' ἀπώλεσέν τινα.
 ΙΦ. τέθηκε; ποίῃ ξυμφαρῇ; τάλαι' ἐγώ.
 ΟΡ. τί δ' ἐστίναξας τοῦτο; μὲν προσῆκέ σοι; 550
 ΙΦ. τὸν ἄλβον αὐτοῦ τὸν πάροιθ' ἀναστίνω.
 ΟΡ. δειῶς γὰρ ἐκ γυναικὸς οἴχεται σφαγαίς.
 ΙΦ. ὦ πανδάκρυτος ἢ κτανούσα, χῶ θανάων.
 ΟΡ. παῦσαι νυν ἦδη, μηδ' ἐρωτήσης πέρα.
 ΙΦ. τοσόνδε γ', εἰ (ῆ) τοῦ ταλαιπῆρου δάμαρ. 555
 ΟΡ. οὐκ ἔστι· παῖς κιν, ὃν ἔτεχ', οὗτος ἄλεσεν.
 ΙΦ. ὦ ξυνταραχθεὶς οἶκος ὡς τί δὴ θέλων;
 ΟΡ. πατὴρ θανάτος τῆνδε τιμωρούμενος.

- ΙΦ. φεῦ· ὡς εὖ κακὸν δίκαιον εἰσπεράξατο.
 ΟΡ. ἀλλ' οὐ τὰ πρὸς θεῶν εὐτυχεῖ, δίκαιος ἄν.
 560
- ΙΦ. λείπει δ' ἐν οἴκοις ἄλλον Ἀγαμέμνων γόνον ;
 ΟΡ. λείλοιπεν Ἠλέκτραν γε, παρθένοι μίαν.
 ΙΦ. τί δέ ; σφαιγέλιος θυγατρὸς ἔστι τις λόγος ;
 ΟΡ. οὐδεὶς γε, πλὴν θανοῦσαν σὺχ ὄραν φάος.
 ΙΦ. τάλαιν' ἐκείνη, χῶ κτανὼν αὐτὴν πατήρ.
 565
 ΟΡ. κακῆς γυναικὸς χάριν ἄχαριν ἀπώλετο.
 ΙΦ. ὁ τοῦ θανόντος δ' ἔστι καὶς Ἄργει πατρός ;
 ΟΡ. ἔστ', ἄθλιός γε, κούδαμου καὶ πανταχοῦ.
 ΙΦ. ψευδεῖς ὄνειροι, χαίρει'· οὐδὲν ἦτ' ἄρα.
 ΟΡ. οὐδ' οἱ σοφοὶ γε δαίμονες κεκλημένοι
 570
 πτηνῶν ὄνειρων εἰσὶν ἀψευδέστεροι.
 πολὺς ταραγμὸς ἔν τε τοῖς θεοῖς ἔνι
 κὰν τοῖς βροτείοις· ἐν δὲ λείπεται μόνον,
 ὄτ', οὐκ ἄφρων ἄν, μάντεων πεισθεὶς λόγοις,
 ἄλωλεν ὡς ἄλωλε τοῖσιν εἰδόσιν.
 575
- ΧΟ. φεῦ φεῦ· τί δ' ἡμεῖς οἱ τ' ἐμοὶ γεννήτορες ;
 ἄρ' εἰσὶν ; ἄρ' οὐκ εἰσὶ ; τίς φράσειεν ἄν ;
- ΙΦ. ἀκούσατ'· ἐς γὰρ δὴ τιν' ἤκομεν λόγον,
 ὑμῖν τ' ὄνησιν, ὧ ξένοι, σπεύδουσ' ἄμα
 κάμοι. τὸ δ' εὖ μάλιτά γ' ὤδε γίνεται,
 580
 εἰ πᾶσι ταῦτόν πρᾶγμα' ἀρεσκόντως ἔχει.
 θέλοισ ἄν, εἰ σώσαιμι σ', ἀγγεῖλαι τί μοι
 πρὸς Ἄργος ἔλθων τοῖς ἐμοῖς ἐκεῖ φίλοις,
 δέλτον τ' ἐρεγκέην, ἦν τις, οἰκτεῖρας ἐμέ ;
 ἔγραψεν αἰχμάλωτος, οὐχὶ τὴν ἐμήν
 585
 φονέα νομίζων χεῖρα, τοῦ νόμου δ' ὑπο
 θήσκειν σφε, τῆς θεοῦ γὰρ δίκαι' ἠγουμένης ;
 [οὐδένα γὰρ εἶχον ὅστις ἀγγεῖλας, μολῶν
 εἰς Ἄργος αὖθις, τὰς ἐμὰς ἐπιστολάς

- πέμψειε σωθείς τῶν ἐμῶν φίλων τινί.] 590
 σὺ δ',—εἰ γὰρ, ὡς ἕοικας, οὔτε δυσγενῆς,
 καὶ τὰς Μυκίνας οἶσθα χόρς καγὼ θέλω,—
 σώθητι καὶ σὺ, μισθὸν οὐκ αἰσχρὸν λαβὼν,
 κούφων ἕκατι γραμμάτων, σωτηρίαν.
 οὗτος δ', ἐπεὶ περ πόλις ἀναγκάζει τάδε, 595
 θεῆ γενέσθω θῦμα, χωρισθείς σέθεν.
- OP. καλῶς ἔλεξας τᾶλλα, πλὴν ἐν, ὧ ξένη·
 τὸ γὰρ σφαγῆναι τόνδ', ἐμοὶ βάρος μέγα.
 ὁ ναυστολῶν γὰρ εἰμ' ἐγὼ τὰς ξυμφορὰς·
 οὗτος δὲ συμπλεῖ τῶν ἐμῶν μόχθων χάριν. 600
 οὐκ οὐν δίκαιον ἐπ' ἄλλεθρῶ τῷ τοῦδ' ἐμὲ
 χάριν τίθεσθαι, καὶ τὸν ἐκδύναι κακῶν.
 ἀλλ' ὧς γενέσθω· τῷδε μὲν δέλτον δίδου·
 πέμψει γὰρ Ἄργος, ὥστε σοι καλῶς ἔχειν
 ἡμᾶς δ' ὁ χρήζων κτεινέτω. τὰ τῶν φίλων 605
 αἰσχιστον ὅστις, καταβαλὼν εἰς ξυμφορὰς,
 αὐτὸς σέσωσται· τυγχάνει δ' ὄδ' ὢν φίλος,
 ὃν οὐδὲν ἦσσαν ἢ μὲ φῶς ὄρᾶν θέλω.
- IΦ. ὦ λῆϊμ' ἄριστον, ὡς ἀπ' εὐγενοῦς τινος
 ρίζης πέφυκας, τοῖς φίλοις τ' ὀρθῶς φίλος. 610
 τοιοῦτος εἶη, τῶν ἐμῶν ὁμοσπόρων
 ὅσπερ λείλειπται. καὶ γὰρ οὐδ' ἐγὼ, ξένοι,
 ἀνάδελφός εἰμι, πλὴν ὅσ' οὐχ ὀρώσᾳ νιν.
 ἐπεὶ δὲ βούλει ταῦτα, τόνδε πέμψομεν
 δέλτον φέροντα, σὺ δὲ θανεῖ· πολλῆ δέ τις 615
 προθυμία σε τοῦδ' ἔχουσα τυγχάνει.
- OP. θύσει δὲ τίς με, καὶ τὰ δευὰ τλήσεται·
 IΦ. ἐγὼ· θεᾶς γὰρ τήνδε προστροπὴν ἔχω.
 OP. ἄζηλά γ', ὧ νεᾶνι, κοῦκ εὐδαίμονα.
 IΦ. ἀλλ' εἰς ἀνάγκην κείμεθ', ἦν φυλακτέον. 620

- ΟΡ. αὐτὴ ξίφει θύουσα θῆλυς ἄρσενας ;
 ΙΦ. οὐκ· ἀλλὰ χαιτήν ἀμφὶ σὴν χερνίψομαι.
 ΟΡ. ὁ δὲ σφαγεὺς τίς ; εἰ τὰδ' ἱστορεῖν με χρή.
 ΙΦ. εἶσω δόμων τῶνδ' εἰσὶν, οἷς μέλει τάδε.
 ΟΡ. τάφος δὲ ποῖος δέξεται μ', ὅταν θάνω ; 625
 ΙΦ. πῦρ ἱρὸν ἔνδον, χάσμα τ' εὐρωπὸν πέτρας.
 ΟΡ. φεῦ· πῶς ἄν μ' ἀδελφῆς χεῖρ περιστείλειεν ἄν ;
 ΙΦ. μάταιον εὐχὴν, ὦ τάλαι, ὅστις ποτ' εἰ,
 ἠῤῥω· μακρὰν γὰρ βαρβάρου ναίει χθονός.
 οὐ μὴν, ἐπειδὴ τυγχάνεις Ἀργεῖος ὄν, 630
 ἀλλ' ὄν γε δυνατὸν, οὐδ' ἐγὼ ἄλλεῖψω χάριν.
 πολὺν τε γάρ σοι κόσμον ἐνθήσω τάφῳ,
 ξανθῶ τ' ἐλαίῳ σῶμα σὸν κατασβέσω,
 καὶ τῆς ὀρείας ἀνθεμόρρυτον γάνος
 ξουθῆς μελίσσης ἐς πυρὰν βαλῶ σέθεν. 635
 ἀλλ' εἴμι, δέλτον τ' ἐκ θεῆς ἀνακτόρων
 οἶσω· τὸ μέντοι δυσμενὲς μὴ 'μοῦ λάβης.
 φυλάσσειτ' αὐτοὺς, πρόσπολοι, δεσμῶν ἄτερ.
 ἴσως ἄελπτα τῶν ἐμῶν φίλων τινὶ
 πέμψω πρὸς Ἄργος, ὃν μάλιστ' ἐγὼ φιλῶ,
 καὶ δέλτος αὐτῷ ζῶντας, οὐδ' δοκεῖ θανεῖν, 640
 λέγουσα, πιστὰς ἠδονὰς ἀπαγγελεῖ.
 ΧΟ. κατολοφύρομαι σὲ τὸν χερνίβων
 ῥανίσι * μελόμενον αἵμακταῖς.
 ΟΡ. οἶκτος γὰρ οὐ ταῦτ', ἀλλὰ χαιρετ', ὦ ξέναι. 645
 ΧΟ. σὲ δὲ τύχας μάκαρος, ἰὼ νεανία,
 σεβόμεθ', εἰς πάτραν ὅτι ποτ' ἐπεμβάσει.
 ΠΥ. ἄξιλα τοῖς φίλοισι, θησκότων φίλων. 650
 ΧΟ. ὦ σκέτλιοι πομπαί.
 φεῦ φεῦ, διόλλυσαι.
 αἰαὶ αἰαὶ.

- πότερος ὁ μᾶλλον ;
 ἔτι γὰρ ἀμφίλογα δίδυμα μέμονε φρήν,
 σὲ πάρος ἢ σ' ἀναστενάξω γούοις. 655
- ΟΡ. Πυλάδῃ, πέπουθας ταῦτό, πρὸς θεῶν, ἔμοί ;
- ΠΥ. οὐκ οἶδ'· ἐρωτᾷς οὐ λέγειν ἔχοντά με.
- ΟΡ. τίς ἐστὶν ἡ νεῶνις ; ὡς Ἑλληνικῶς 660
 ἀνῆρεθ' ἡμᾶς τούς τ' ἐν Ἰλίῳ πόνους,
 νόστον τ' Ἀχαιῶν, τόν τ' ἐν οἰωνοῖς σοφόν
 Κάλχαντ', Ἀχιλλεύς τ' ὄνομα, καὶ τὸν ἄθλιον
 Ἀγαμέμνον' ὡς ᾄκτειρ', ἀνθρώπα τέ με
 γυναικία παῖδάς τ'. ἴστιν ἡ ξένη γένος 665
 ἐκείθεν, Ἀργεῖα τίς· οὐ γὰρ ἂν ποτε
 δέλτον τ' ἔπεμπε, καὶ τάδ' ἐξεμάνθανεν,
 ὡς κοινὰ πράσσοις, Ἄργος εἰ πράσσει καλῶς.
- ΠΥ. ἔφθῃς με μικρόν· ταῦτὰ δὲ φθάσας λέγεις,
 πλὴν ἔν' (τὰ γὰρ τοι βασιλέων παθήματα 670
 ἴσασι πάντες, ἔν' ἐπιστροφῇ τίς ἦν.)
 ἀτὰρ διῆλθε χᾶτερον λόγον τινά.
- ΟΡ. τίν' ; εἰς τὸ κοινὸν δοὺς ἄμεινον ἂν μάθοις.
- ΠΥ. αἰσχρὸν, θανάτος σοῦ, βλέπειν ἡμᾶς φάος· 675
 κοινῇ δὲ πλεύσας, δεῖ με καὶ κοινῇ θανεῖν.
 καὶ δειλίαν γὰρ καὶ κάκην κεκτήσομαι
 Ἄργει τε, Φωκέων τ' ἐν πολυπτύχῳ χθονί,
 δόξω δὲ τοῖς πολλοῖσι—πολλοὶ γὰρ κακοί—
 προδοῦς σὲ σώξουσ' αὐτὸς εἰς οἴκους μόνος,
 ἢ καὶ φονεύσας ἐπὶ νοσοῦσι δώμασιν 680
 ῥάψαι μόρον σοι, σῆς τυραννίδος χάριν,
 ἔγκληρον ὡς δὴ σὴν κασιγνήτην γαμῶν.
 ταῦτ' οὖν φοβοῦμαι, καὶ δι' αἰσχύνῃς ἔχω,
 κοῦκ ἔσθ' ὄπως οὐ χρή ξυνεκπνεύσαι μέ σοι,
 καὶ ξυσφαγῆναι καὶ πυρωθῆναι δέμας, 685

- φίλον γεγῶτα, καὶ φοβούμενον ψόγον.
 ΟΡ. εὐφῆμα φώνει· τὰμὰ θεὶ φέρειν κακά.
 ἀπλᾶς δὲ λύπας ἐξόν, οὐκ οἶσω διπλᾶς.
 ὃ γὰρ σὺ λυπρὸν κάποιεῖδιστον λέγεις,
 ταῦτ' ἐστὶν ἡμῖν, εἴ σε συμμοχθοῦντ' ἐμοὶ 690
 κτενῶ· τὸ μὲν γὰρ εἰς ἤμ', οὐ κακῶς ἔχει,
 πρᾶσσονθ' ἂ πρᾶσσω πρὸς θεῶν, λύσειν βίον.
 σὺ δ' ὄλβιός τ' εἶ, καθαρά τ' οὐ νοσοῦντ' ἔχεις
 μέλαθρ', ἐγὼ δὲ δυσσεβῆ καὶ δυστυχῆ.
 σωθεὶς δὲ, παῖδας ἐξ ἐμῆς ὁμοσπόρου 695
 κτησάμενος, ἦν ἔθωκά σοι δάμαρτ' ἔχειν,
 ὄνομά τ' ἐμοῦ γένοιτ' ἄν, οὐδ' ἄπαις δόμος
 πατρῆος οὐμὸς ἐξαλειφθεῖη ποτ' ἄν.
 ἀλλ' ἔρπε, καὶ ζῆ, καὶ δόμους οἶκει πατρός.
 ὅταν δ' ἐς Ἑλλάδ' ἔπιπῶν τ' Ἄργος μάλῃς, 700
 πρὸς δεξιᾶς σε τῆσδ' ἐπισκῆπτω τάδε·
 τύμβον τε χῶσον, κάπιθεσ μνημεῖά μοι,
 καὶ δάκρυ' ἀδελφῆ καὶ κόμας δότω τάφω.
 ἄγγελλε δ' ὡς ὄλωλ' ὑπ' Ἀργείας τινὸς 705
 γυναικὸς, ἀμφὶ βωμῶν ἀγνισθεὶς φόνω.
 καὶ μὴ προδῶς μου τὴν κασιγνήτην ποτὲ,
 ἔρημα κῆθη καὶ δόμους ὄρων πατρός.
 καὶ χαῖρ'· ἐμῶν γὰρ φίλτατόν σ' ἦρον φίλων.
 ὦ ξυγκυναγὲ καὶ ξυνεκτραφεὶς ἐμοί,
 ὦ πολλὰ ἐνεγκὼν τῶν ἐμῶν ἄχθη κακῶν. 710
 ἡμᾶς δ' ὁ Φοῖβας, μάντις ὢν, ἐψεύσατο·
 τέχνην δὲ θέμενος, ὡς προσώταθ' Ἑλλάδος
 ἀπήλασ' αἰδοὶ τῶν πάρος μαντευμάτων.
 φ' πάντ' ἐγὼ δοῦς τὰμὰ, καὶ πεισθεὶς λόγοις,
 μητέρα κατακτὰς, αὐτὸς ἀνταπόλλυμαι. 715
 ΠΥ. ἔσται τάφος σοι, καὶ κασιγνήτης λείχος

- οὐκ ἂν προδοίην, ὦ τάλας, ἐπεὶ σ' ἐγὼ
θανόντα μᾶλλον ἢ βλέπονθ' ἕξω φίλον.
ἀτὰρ τὸ τοῦ θεοῦ γ' οὐ διέφθορέν σέ πω
μάντευμα, κεῖ τοῦδ' ἐγγὺς ἔστηκας φάνου. 720
ἀλλ' ἔστιν, ἔστιν ἢ λίαν δυσπραξία
λίαν διδοῦσα μεταβολάς, ὅταν τύχη.
- ΟΡ. σίγα· τὰ φοίβου δ' οὐδὲν ὠφελεί μ' ἔπη·
γυνή γὰρ ἦδε δωμάτων ἕξω περᾶ.
- ΙΦ. ἀπέλθεθ' ὑμεῖς, καὶ παρεντρεπίζετε 725
τᾶνδον μολόντες τοῖς ἐφεστῶσι σφαγῇ.—
δέλτου μὲν αἶδε πολύθυροι διαπυτχαί,
ξένοι, πάρεισιν ἃ δ' ἐπὶ τοῖσδε βούλομαι,
ἀκούσατ'· οὐδεὶς αὐτὸς ἐν νόνοισ ἀνήρ,
ὅταν τε πρὸς τὸ θάρσος ἐκ φόβου πείση. 730
ἐγὼ δὲ ταρβῶ, μὴ ἴπουστήσας χθονὸς
θῆται παρ' οὐδὲν τὰς ἐμὰς ἐπιστολάς
ὁ τήνδε μέλλων δέλτον εἰς Ἄργος φέρειν.
- ΟΡ. τί δῆτα βούλει; τίνος ἀμηχανεῖς πέρι;
- ΙΦ. ὄρκον δότω μοι τάσδε πορθμύσειεν γραφὰς 735
πρὸς Ἄργος, οἷσι βούλομαι πέμψαι φίλων.
- ΟΡ. ἢ κἀντιδώσεις τῷδε τοὺς αὐτοὺς λόγους;
- ΙΦ. τί χρῆμα δράσειεν ἢ τί μὴ δράσειεν, λέγε.
- ΟΡ. ἐκ γῆς ἀφήσειεν μὴ θανόντα βαρβάρου.
- ΙΦ. δίκαιον εἶπας· πῶς γὰρ ἀγγελίαιεν ἂν; 740
- ΟΡ. ἢ καὶ τύραννος ταῦτα συγχωρήσεται;
- ΙΦ. ναί· πείσω σφε, καυτὴ ναὸς εἰσβήσω σκάφος.
- ΟΡ. ὄμνυ· σὺ δ' ἔξαρχ' ὄρκον ὅστις εὐσεβῆς.
- ΙΦ. δώσω, λέγειν χρή, τήνδε τοῖς ἐμοῖς φίλοις.
- ΟΡ. τοῖς σοῖς φίλοισι γράμματ' ἀποδώσω τάδε. 745
- ΙΦ. καγὼ σε σώσω Κνανείας ἕξω πέτρας.
- ΟΡ. τί ν' οὖν ἐπόμνυς τοισιδ' ὄρκιον θεῶν;

- ΙΦ. Ἄρτεμιν, ἐν ἥσπερ δώμασιν τιμὰς ἔχω.
 ΠΥ. ἐγὼ δ' ἀνακτὰ γ' οὐρανοῦ, σεμνὸν Δία.
 ΙΦ. εἰ δ' ἐκλιπῶν τὸν ὄρκον ἀδικοῖς ἐμέ; 750
 ΠΥ. ἀνοστος εἶην· τί δὲ σὺ, μὴ σώσασά με;
 ΙΦ. μήποτε κατ' Ἄργος ζῶσ' ἔχνος θείην ποδός.
 ΠΥ. ἄκουε δὴ νυν ὃν παρήλθομεν λόγον.
 ΙΦ. ἀλλ' αὖθις ἔσται καιρὸς, ἦν καλῶς ἔχη.
 ΠΥ. ἐξαιρετόν μοι δὸς τόδ', ἦν τι ναῦς πάθη, 755
 χῆ δέλτος ἐν κλύδωνι χρημάτων μέτα
 ἀφανῆς γένηται, σῶμα δ' ἐκώσω μόνον,
 τὸν ὄρκον εἶναι τόνδε μηκέτ' ἔμπεδον.
 ΙΦ. ἀλλ' οἶσθ' ὃ δράσω; πολλὰ γὰρ πολλῶν κυρεῖ·
 τάνοντα καγγεγραμμέν' ἐν δέλτου πτυχαῖς, 760
 λόγῳ φράσω σοι πάντ' ἀναγγεῖλαι φίλοις·
 ἐν ἀσφαλεῖ γάρ· ἦν μὲν ἐκώσεως γραφήν,
 αὐτῇ φράσει σιγῶσα τὰγγεγραμμένα·
 ἦν δ' ἐν θαλάσῃ γράμματ' ἀφανισθῆ τάδε,
 τὸ σῶμα σώσας τοὺς λόγους· σώσεις ἐμοί. 765
 ΠΥ. καλῶς ἔλεξας τῶν θεῶν ἐμοῦ θ' ὑπερ.
 σήμαινε δ' ἄν χρητὰσδ' ἐπιστολὰς φέρειν
 πρὸς Ἄργος, ὃ τι τε χρητὰ κλύοντά σου λέγειν.
 ΙΦ. ἀγγελλ' Ὀρέστη, παιδὶ τὰγαμέμνονος·
 ἦ 'ν Αὐλίδι σφαγεῖσ' ἐπιστέλλει τάδε 770
 ζῶσ' Ἴφιγένεια, τοῖς ἐκεῖ δ' οὐ ζῶσ' ἔτι.
 ΟΡ. ποῦ δ' ἔστ' ἐκείνη; κατθανοῦσ' ἦκει πάλιν;
 ΙΦ. ἦδ' ἦν ὄρῃς σὺ· μὴ λόγων ἔκπλησέ με.
 κόμισαι μ' ἐς Ἄργος, ὧ ξύναιμε, πρὶν θανεῖν,
 ἐκ βαρβάρου γῆς, καὶ μετάστησον θεῶς 775
 σφαγίων, ἐφ' οἷσι ξενοφόνους τιμὰς ἔχω.
 ΟΡ. Πυλάδῃ, τί λέξω; ποῦ ποτ' ὄνθ' ἠύρημαθα;
 ΙΦ. ἦ σοῖς ἀραῖα δώμασιν γενήσομαι,

- Ὅρεσθ',—ἴν' ἀδθις ὄνομα δις κλύων μάθης.
- ΠΥ. ὦ θεοί. 780
- ΙΦ. τί τοὺς θεοὺς ἀνακαλεῖς ἐν τοῖς ἐμοῖς ;
- ΠΥ. οὐδέν· πέρανε δ'· ἐξίβην γὰρ ἄλλοσε.
[τάχ' οὖν ἐρωτῶν σ' εἰς ἄπιστ' ἀφίξομαι.]
- ΙΦ. λέγ' οὐνεκ' ἔλαφον ἀντιδοῦσά μου θεὰ
Ἄρτεμις ἔσωσέ μ', ἦν ἔθυσ' ἐμὸς πατήρ,
δοκῶν ἐς ἡμᾶς ὄξυ φάσγανον βαλεῖν, 785
ἐς τήνδε δ' ᾤκισ' αἶαν. αἰδ' ἐπιστολαί—
τάδ' ἐστὶ τῶν δέλτοισιν ἐγγεγραμμένα.
- ΠΥ. ὦ ῥαδίους ὄρκιοι περιβαλοῦσά με,
κάλλιστα δ' ὁμόσασ', οὐ πολλὸν στήσῃ χρόνον,
τόνδ' ὄρκον δν κατόμοσ', ἐμπεδώσομεν. 790
ἰδοῦ, φέρω σοι δέλτον, ἀποδίδωμί τε,
Ὅρεστα, τῆσθε σῆς κασιγνήτης πάρα.
- ΟΡ. δέχομαι· παρῆς δὲ γραμμάτων διαπτυχὰς,
τὴν ἡδονὴν πρῶτ' οὐ λόγῳ αἰρήσομαι.
ὦ φιλτάτη μοι ξύγγον', ἐκπεπληγμένος 795
ὁμοσ' ἀπίστῳ περιβαλὼν βραχιόνι,
ἐς τέρψιν εἶμι, πυθόμενος θανμάστ' ἐμοί.
- ΧΟ. ξείν', οὐ δικαίως τῆς θεοῦ τὴν πρόσπολον
χραίνεις, ἀθίκοις περιβαλὼν πέπλοις χέρα.
- ΟΡ. ὦ ξυγκασιγνήτη τε, κάκ ταύτου πατρός 800
Ἄγαμέμνονος γεγῶσα, μή μ' ἀποστρέφου,
ἔχουσ' ἀδελφόν, οὐ δοκοῦσ' ἔξειν ποτέ.
- ΙΦ. ἐγὼ σ' ἀδελφὸν τὸν ἐμόν ; οὐ παύσει λέγων ;
τὸ δ' Ἄργος αὐτοῦ μεστὸν, ἦ τε Ναυπλία.
- ΟΡ. οὐκ ἔστ' ἐκεῖ σὸς, ὦ τάλαινα, ξύγγονος. 805
- ΙΦ. ἀλλ' ἡ Δάκαινα Τυνδαρίς σ' ἐγένετο ;
- ΟΡ. Πέλοπός γε παιδί παιδός, οὐ κ' ἐπίφυκ' ἐγώ.
- ΙΦ. τί φῆς ; ἔχεις τι τῶνδ' ἐμοὶ τεκμήριον ;

- ΟΡ. ἔχω' πατράων ἐκ δόμων τι πυνθάνου.
- ΙΦ. οὐκοῦν λέγειν μὲν χρὴ σέ, μαυθάνειν δ' ἐμέ. 810
- ΟΡ. λέγοιμ' ἂν ἀκοῇ πρῶτον Ἡλέκτρας τάδε·
'Ατρείως Θυέστου τ' οἶσθα γενομένην ἔριν;
- ΙΦ. ἤκουσα, χρυσῆς ἀρνὸς ἦνικ' ἦν πέρι.
- ΟΡ. ταῦτ' οὖν ὑφήνασ' οἶσθ' ἐν εὐπήνοισ ὑφαίς;
- ΙΦ. ὦ φίλτατ', ἐγγὺς τῶν ἐμῶν κάμπτεϊς φρενῶν. 815
- ΟΡ. εἰκὼ τ' ἐν ἱστοῖς, ἡλίου μετάστασιν;
- ΙΦ. ὑφήνα καὶ τόδ' εἶδος εὐμίτοις πλοκαῖς.
- ΟΡ. καὶ λούτρ' ἐς Ἀδλίην μήτηρδ' ἀνεθέξω πάρα;
- ΙΦ. οἶδ'· οὐ γὰρ ὁ γάμος ἐσθλὸς ὢν μ' ἀφειλετο.
- ΟΡ. τί γάρ; κόμας σὰς μητρὶ δοῦσα σὴ φέρειν; 820
- ΙΦ. μνημεῖά γ' ἀντὶ σώματος τοῦμοῦ τάφῳ.
- ΟΡ. ἀ δ' εἶδον αὐτὸς, τάδε φράσω τεκμήρια.
Πέλοπος παλαιὰν ἐν δόμοις λόγῃην πατρὸς,
ἦν χερσὶ πάλλων παρθένον Πισάτιδα
ἐκτήσαθ' Ἴπποδάμειαν, Οἰνόμαον κτανῶν, 825
ἐν παρθενώσι τοῖσι σοῖς κεκρυμμένην.
- ΙΦ. ὦ φίλτατ', οὐδὲν ἄλλο, —φίλιτατος γὰρ εἶ,—
ἔχω σ', Ὀρέστα, τηλύγετον χθονὸς ἀπὸ πατρίδος,
'Αργόθεν, ὦ φίλος. 830
- ΟΡ. κἀγὼ σε τὴν θανοῦσαν, ὡς δοξάζεται.
κατὰ δὲ δάκρυ' ἀδάκρυα, κατὰ δὲ γόος ἄμα χαρᾶ
τὸ σὸν νοτίζει βλιέφαρον, ὡσαύτως δ' ἐμέν.
- ΙΦ. τότε σε τὸτ' ἔτι βρέφος
ἔλιπον ἀγκάλαισι νεαρὸν τροφού, 835
νεαρὸν ἐν δόμοις.
ὦ κρεῖσσον ἢ λόγοισιν εὐτυχῶν τύχαι·
τί φῶ; θαυμάτων πέρα καὶ λόγου
πρόσω τὰδ' ἐπέβα. 840
- ΟΡ. τὸ λοιπὸν εὐτυχοῖμεν ἀλλήλων μέτα.

- ΙΦ. ἄποπον ἄδονὰν ἔλαβον, ὦ φίλαι·
 δέδοικα δ', ἐκ χερῶν με μὴ πρὸς αἰθέρα
 ἀμπτάμενος φύγη·
 ὦ Κυκλωπίδες ἐστίαί, ὦ πατρίς, 845
 Μυκῆνα φίλα,
 χάριν ἔχω ζῶας, χάριν ἔχω τροφᾶς,
 ὅτι μοι συνομαίμονα τόνδε δόμοις
 ἐξεθρέψω φάος.
- ΟΡ. γίνεο μὲν εὐτυχοῦμεν· ἐς δὲ συμφορὰς,
 850 ὦ ξύγγον', ἡμῶν δυστυχῆς ἔφην βίος.
- ΙΦ. ἐγὼ δὴ μέλεος οἶδ', ὅτε φάσγαγον
 δέρα θηκέ μοι μελεόφρων πατήρ.
- ΟΡ. οἴμοι. δοκῶ γὰρ οὐ παρῶν σ' ὄρᾶν ἐκεῖ. 855
- ΙΦ. ἀνυμέναιος, ὦ ξύγγον', Ἀχιλλέως
 εἰς κλισίᾳν λέκτρων
 δολίαν ὅτ' ἀγόμαν·
 παρὰ δὲ βωμῶν ἦν δάκρυα καὶ γόοι. 860
 φεῦ φεῦ χερνίβων τῶν ἐκεῖ.
- ΟΡ. ᾤμωξα καγὼ τόλμαν ἦν ἔτλη πατήρ.
- ΙΦ. ἀπάτορ' ἀπάτορα πότμον ἔλαχον.
 865 ἄλλα δ' ἐξ ἄλλων κυρεῖ.
- ΟΡ. εἰ σὸν γ' ἀδελφόν, ὦ τάλαιν', ἀπώλεσας
 δαίμονος τύχη τινός.
- ΙΦ. ὦ μελέα δεινᾶς τόλμας. δειν' ἔτλαν
 870 δειν' ἔτλαν, ὦ μοι ξύγγονε.
 παρὰ δ' ὀλίγον ἀπέφυγες ὀλεθρον ἀνόσιον,
 ἐξ ἱμῶν δαΐχθεις χερῶν.
 ἄ δ' ἐπ' αὐτοῖς τίς τελευτά·
 τίς τύχα μοι συγκυρήσει·
 τίνα σοι πόρον εὐρομένα 875
 πάλιν ἀπὸ πύλεως, ἀπὸ φόνου, πέμψω

- πατρίδ' ἐς Ἀργείαν,
 πρὶν ἐπὶ ξίφος αἵματι σῶ
 880
 πελάσαι; τότε σὺν, ὦ μελέα ψυχὰ,
 χρέος ἀνευρίσκειν,
 πότερον κατὰ χέρσον, οὐχὶ ναῖ,
 ἀλλὰ ποδῶν ριπῆ,
 885
 θανάτῳ πελάσεις, ἀνὰ βάρβαρα φύλα
 καὶ δι' ὁδοὺς ἀνόδους στείων· διὰ κυανέας μῆν
 στενοπόρου πέτρας
 890
 μακρὰ κέλευθα ναῖοισιν δρασμοῖς.
 τάλαινα τάλαινα.
 τίς ἂν σὺν τὰδ' ἂν, ἢ θεός, ἢ βροτὸς, ἢ
 895
 τι τῶν ἀδοκῆτων,
 πόρον εἴπορον ἐξανύσας,
 δυοῖν τοῖν μόνου Ἀτρεΐδαιν φανεῖ
 κακῶν ἔκλυσιν;
- ΧΟ. ἐν τοῖσι θαυμαστοῖσι, καὶ μύθων πέρα,
 900
 τὰδ' εἶδον αὐτῇ, κοῦ κλύουσ' ἀπ' ἀγγέλων.
- ΠΥ. τὸ μὲν φίλους ἐλθόντας εἰς ὄψιν φίλων,
 Ὀρέστα, χειρῶν περιβολὰς εἰκὸς λαβεῖν.
 λήξαντα δ' οἴκτων κάπ' ἐκεῖν' ἐλθεῖν χρεῶν,
 905
 ὅπως, τὸ κλεινὸν ὄνομα τῆς σωτηρίας
 λαβόντες, ἐκ γῆς βησόμεσθα βαρβάρου.
 σοφῶν γὰρ ἀνδρῶν ταῦτα, μὴ κβάντας τύχης,
 καιρὸν λαβόντας, ἡδονὰς ἄλλας λαβεῖν.
- ΟΡ. καλῶς ἔλεξας· τῇ τύχῃ δ' οἶμαι μέλειν
 910
 τοῦδε ξὺν ἡμῖν· ἦν δέ τις πρόθυμος ἢ,
 σθένειν τὸ θεῖον μᾶλλον εἰκότως ἔχει.
- ΙΦ. οὐδὲν μ' ἐπισχῆσει οὐδ' ἀποστήσει λόγου,
 πρῶτον πυθέσθαι, τίνα ποτ' Ἠλέκτρα πότμον
 εἴληχε βιότου· φίλα γὰρ ἔσται πάντ' ἐμοί.

Φοῖβός μ' ἔπεμψε δεῦρο, διοπετές λαβεῖν
 ἄγαλμ', Ἀθηνῶν τ' ἐγκαθιδρῦσαι χθονί.
 ἀλλ', ἤνπερ ἡμῖν ὄρισεν σωτηρίαν,
 ξύμπραξον· ἦν γὰρ θεᾶς κατάσχωμεν βρέτας, 980
 μανῶν τε λήξω, καὶ σὲ πολυκώπων σκάφει
 στεῖλας Μυκήνας ἐγκαταστήσω πάλιν.
 ἀλλ', ὦ φιληθείς, ὦ κασίγητον κᾶρα,
 σῶσον πατρῶον οἶκον, ἔκσωσον δ' ἐμέ·
 ὡς τᾶμ' ὄλωλε πάντα, καὶ τὰ Πελοπιδῶν, 985
 οὐράνιον εἰ μὴ ληψόμεσθα θεᾶς βρέτας.

ΧΟ. δεινὴ τις ὄργη δαιμόνων ἐπέξεσεν

τὸ Ταντάλειον σπέρμα, διὰ πόνων τ' ἄγει.

ΙΦ. τὸ μὲν πρόθυμον, πρὶν σε δεῦρ' ἔλθειν, ἔχω

ἄργει γενέσθαι, καὶ σὲ, σύγγον', εἰσιδεῖν. 990

θέλω δ' ἄπερ σύ· σέ τε μεταστῆσαι πόνων,

νοσοῦντά τ' οἶκον, οὐχὶ τῶ κτανόντι με

θυμουμένη, πατρῶον ὀρθῶσαι θέλω·

σφαγῆς τε γὰρ σῆς χεῖρ' ἀπαλλάξαιμεν ἄν,

σώσαιμ' ἃ τ' οἴκους· τὴν θεὸν δ' ὅπως λάθω, 995

δέδοικα, καὶ τύραννον, ἥνικ' ἄν κενὰς

κρηπίδας εὖρη λαΐνας ἀγάματος.

πῶς δ' οὐ θανοῦμαι; τίς δ' ἔνεστί μοι λόγος;

ἀλλ' εἰ μὲν ἔν τι ταῦθ' ὁμοῦ γενήσεται,

ἄγαλμά τ' οἴσεις, καὶ μ' ἐπ' εὐπρύμνου νεῶς 1000

ἄξεις, τὸ κινδύνεμα γίγνεται καλόν·

τούτου δὲ χωρισθεῖς· ἐγὼ μὲν ὄλλυμαι,

σύ δ' ἄν, τὸ σαυτοῦ θέμενος εὖ, νόστου τύχους.

οὐ μὴν τι φεύγω γ', οὐδέ μ' εἰ θανεῖν χρεῶν,

σώσασά σ'· οὐ γὰρ ἄλλ' ἀνὴρ μὲν ἐκ δόμων 1005

θανῶν ποθεινός, τὰ δὲ γυναικὸς ἀσθενῆ.

ΟΡ. οὐκ ἄν γενοίμην σοῦ τε καὶ μητρὸς φονεύς·

- ἄλις τὸ κείνης αἶμα· κοινόφρων δὲ σοὶ
 καὶ ζῆν θέλοιμ' ἂν καὶ θανὸν λαχεῖν ἴσον.
 [ἄξω δὲ σ', ἤνπερ καὐτὸς ἐντεῦθεν περῶ
 πρὸς οἶκον, ἢ σοῦ κατθανὼν μενῶ μετὰ.] 1010
 γνώμης δ' ἄκουσον· εἰ πρόσαντες ἦν τότε
 Ἄργεμίδι, πῶς ἂν Λοξίας ἐθέσπισε
 κομίσαι μ' ἄγαλμα θεᾶς πόλισμ' ἐς Παλλάδος,
 καὶ σὸν πρόσωπον εἰσιδεῖν; ἅπαντα γὰρ 1015
 συνθείς τάδ' εἰς ἐν νόστον ἐλπίζω λαβεῖν.
 ΙΦ. πῶς οὖν γένοιτ' ἂν ὥστε μήθ' ἡμᾶς θανεῖν,
 λαβεῖν θ' ἃ βουλόμεσθα; τῆδε γὰρ νοσεῖ
 νόστος πρὸς οἴκου· ἢ δὲ βούλησις πάρα.
 ΟΡ. ἄρ' ἂν τύραννον διολέσαι δυναίμεθ' ἄν; 1020
 ΙΦ. δεινὸν τόδ' εἶπας, ξενοφρονεῖν ἐπήλυδας.
 ΟΡ. ἀλλ' εἰ σὲ σώσει κάμῃ, κινδυνευτέον.
 ΙΦ. οὐκ ἂν δυναίμην, τὸ δὲ πρόθυμον ἦνεσα.
 ΟΡ. τί δ', εἴ με ναῶ τῷδε κρύψεις λάθρα;
 ΙΦ. ὡς δὴ σκότον λαβόντες ἐσωθεῖμεν ἄν; 1025
 ΟΡ. κλεπτῶν γὰρ ἢ νύξ, τῆς δ' ἀληθείας τὸ φῶς.
 ΙΦ. εἶσ' ἔνδον ἱροφύλακες, οὓς οὐ λήσομεν.
 ΟΡ. οἴμοι, διεφθάρμεσθα· πῶς σωθεῖμεν ἄν;
 ΙΦ. ἔχειν δοκῶ μοι καινὸν ἐξεύρημά τι.
 ΟΡ. ποῖόν τι; δόξης μετάδος, ὡς καγὼ μάθω. 1030
 ΙΦ. ταῖς σαῖς ἀνίαις χρήσομαι σοφίσμασιν.
 ΟΡ. δειναὶ γὰρ αἱ γυναῖκες εὐρίσκειν τέχνας.
 ΙΦ. φονέα σε φήσω μητρὸς ἐξ Ἄργου μολεῖν.
 ΟΡ. χρῆσαι κακοῖσι τοῖς ἐμοῖς, εἰ κερδανεῖς.
 ΙΦ. ὡς οὐ θέμις σε, λέξομεν, θύειν θεᾷ— 1035
 ΟΡ. τίν' αἰτίαν ἔχουσ'; ὑποπτεύω τι γάρ.
 ΙΦ. οὐ καθαρὸν ὄντα· τὸ δ' ὄσιον δάσω φόνῳ.
 ΟΡ. τί δῆτα μᾶλλον θεᾶς ἄγαλμ' ἀλίσκεται;

- ΙΦ. πόντου σε πηγαῖς ἀγρίαις βουλήσομαι.
 ΟΡ. ἔτ' ἐν δόμοισι βρέτας, ἐφ' ᾧ πεπλευκάμεν. 1040
 ΙΦ. κάκεινο νύφαι, σοῦ θιγόντος δε, ἐρῶ.
 ΟΡ. ποῦ δῆτα πόντου νοτερόν εἶπας ἔκβολον ;
 ΙΦ. οὐ ναῦς χαλινοῖς λινοδέταις ὀρμεῖ σίθειν.
 ΟΡ. σὺ δ' ἦ τις ἄλλος ἐν χεροῖν οὔσει βρέτας ;
 ΙΦ. ἐγὼ· θιγεῖν γὰρ δοῖόν ἐστ' ἐμοὶ μόνῃ. 1045
 ΟΡ. Πυλάδης δ' ὅδ' ἡμῖν ποῦ τετάξεται δόλου ;
 ΙΦ. ταῦτ' ἐν χεροῖν σοὶ λέξεται μίασμ' ἔχων.
 ΟΡ. λάθρα δ' ἀνακτος ἢ εἰδότες, δράσεις τάδε ;
 ΙΦ. πείσασα μύθοις· οὐ γὰρ ἂν λάθοιμί γε.
 ΟΡ. καὶ μὴν νεῶς γε κίτυλος εὐήρης πάρα. 1050
 ΙΦ. σοὶ δὴ μέλειν χρῆ τ' ἄλλ' ἔπως ἔξει καλῶς.
 ΟΡ. ἐνὸς μόνου δεῖ, τάσδε συγκράψαι τάδε.
 ἀλλ' ἀντίαζε, καὶ λόγους πειστηρίους
 εὕρισκ'· ἔχει τοι δύναμιν εἰς οἶκτον γυνή.
 τὰ δ' ἄλλ' ἴσως ἂν πάντα συμβαίη καλῶς. 1055
 ΙΦ. ὦ φίλταται γυναῖκες, εἰς ὑμᾶς βλέπω.
 καὶ τὰμ' ἐν ὑμῖν ἔστω ἢ καλῶς ἔχειν,
 ἢ μηδὲν εἶναι, καὶ στερηθῆναι πάτρας,
 φίλου τ' ἀδελφοῦ, φιλτάτης τε ξυγγόνου.
 καὶ πρῶτα μὲν μοι τοῦ λόγου τὰδ' ἀρχέτω 1060
 γυναῖκές ἐσμεν, φιλόφρον ἀλλήλαις γένος,
 σώζειν τε κοινὰ πρόγμ' ἀσφαλέσταται.
 σιγήσαθ' ἡμῖν, καὶ ξυνεκπονήσατε
 φυγᾶς. καλόν τοι γλῶσσο', ὅτ' ἐπιστὴ πάρα
 ὄρατε δ' ὡς τρεῖς μία τύχη τοὺς φιλτάτους, 1065
 ἢ γῆς πατρῴας νόστος ἢ θανάϊν, ἔχει.
 σωθεῖσα δ', ὡς ἂν καὶ σὺ κοινωῆς τύχης,
 σώσω σ' ἐς Ἑλλάδ'. ἀλλὰ πρός σε δεξιᾶς,
 σὲ καὶ σ' ἰκνούμαι, σὲ δὲ φίλης παρηίδος,

- γονάτων τε, καὶ τῶν ἐν δόμοισι φιλότατων,
 1070
 μητρὸς, πατρός τε, καὶ τέκνων, ὅτε κυρεῖ.
 τί φατέ; τίς ὑμῶν φησιν, ἢ τίς σὺ θέλει
 (φθέγγασθε) ταῦτα; μὴ γὰρ αἰνουσῶν λόγους
 ὄλωλα κἀγὼ, καὶ κασίγνητος τάλας.
- ΧΟ. θάρσει, φίλη δέσποινα, καὶ σῴζου μόνου.
 1075
 ὡς ἔκ γ' ἐμοῦ σοι πάντα σιγηθήσεται,
 ἴστω μέγας Ζεὺς, ὧν ἐπισκήπτεις κέρα.
- ΙΦ. ὄναισθε μύθων καὶ γένοισθ' εὐδαιμονες.
 σὸν ἔργον ἦδη, καὶ σὸν, ἐσβαίνειν δόμους·
 1080
 ὡς αὐτίχ' ἤξει τῆσδε κοίρανος χθονός,
 θυσίαν ἐλέγξων, εἰ κατείργασται, ξένων.—
 ὦ πότνι, ἦπερ μ' Αὐλίδος κατὰ πτύχας
 δεινῆς ἔσωσας ἐκ πατροκτόνου χερὸς,
 σῶσόν με καὶ νῦν τούσδε τ'. ἢ τὸ Λοξίου
 οὐκέτι βροτοῖσι διὰ σ' ἐτήτυμον στόμα.
 1085
 ἀλλ' εὐμενῆς ἐκβηθι βαρβάρου χθονός
 ἐς τὰς Ἀθήνας· καὶ γὰρ ἐνθάδ' οὐ πρέπει
 ναίειν, παρὸν σοι πόλις ἔχειν εὐδαιμόνα.

ΧΟΡΟΣ.

- ὄρνις, ἃ παρὰ πετρίνας
 πόντου δειράδας, ἀλκυῶν,
 1090
 ἔλεγον οἰκτρὸν αἰείδεις,
 εὐξύνετον ξυνετοῖσι βοᾶν,
 ὅτι πόσιν κελαδεῖς αἰεὶ μολπαῖς,
 ἐγὼ σοι παραβάλλομαι
 θρήνου, ἅπτερος ὄρνις,
 1095
 ποθοῦσ' Ἑλλάνων ἀγόρους,
 ποθοῦσ' Ἀρτεμιν λοχίαν,
 ἃ παρὰ Κύνθιον ὄχθον οἰκεῖ,
 φοινικά θ' ἄβροκίμαν,

δάφναν τ' εὐερνέα, καὶ γλαυκᾶς θαλλὸν ἱρὸν ἑλαί- ας, λατοῦς ὠδίνα φίλαν, λίμναν θ' εἰλίσσουσαν ὕδωρ κύκλιον, ἔνθα κύκνος μελω- δὸς Μούσας θεραπεύει.	1100 1105
ὦ πολλαὶ δακρύων λιβάδες, αἱ παρηίδας εἰς ἐμὰς ἔπεσον, ἀνίκα, πύργων ὄλλυμένων, ἐπὶ ναυσὶν ἔβαν, πολεμίων ἱρετμοῖσι καὶ λόγχαις.	1110
ζαχρύσου δὲ δι' ἐμπολᾶς νόστον βάρβαρον ἤλθον, ἔνθα τὰς ἐλαφοκτόνου θεᾶς ἀμφίπολον κόραν παῖδ' Ἀγαμεμνονίαν λατρεύω	1115
βωμούς τε μηλοθύτας, ζηλοῦσ' ἄταν διὰ παν- τὸς δυσδαίμων· ἐν γὰρ ἀνάγ- καις οὐ κάμνει ξύντροφος ὦν. μεταβολαὶ δ' εὐδαιμονία·	1120
τὸ δὲ μετ' εὐτυχίαν κακοῦ- σθαι θνατοῖς βαρὺς αἰὼν. καὶ σὲ μὲν, πότνι, Ἀργεῖα πεντηκόντορος οἶκον ἄξει· συρίζων θ' ὁ κηροδέτας	1125
κάλαμος οὐρείου Πανὸς κόπαις ἐπιθωῦξει, ὁ Φοῖβός θ' ὁ μάντις, ἔχων κέλαδον ἐπτατόνου λύρας, αἰίδων ἄξει λιπαρὰν	1130

εὐ σ' Ἀθηναίων ἐπὶ γᾶν.
 ἐμὲ δ' αὐτοῦ προλιποῦ-
 σα βήσει ῥοθίοις πλάταις·
 ἀέρι δὲ πρότονοι κατὰ πρῶφραν ὑπὲρ στολον ἐκπετάσουσι
 πόδα 1135

ναὸς ὠκυπόμπου.
 λαμπρὸν ἱππόδρομον βαίην,
 ἔνθ' εὐάλιον ἔρχεται πῦρ·
 οἰκείων δ' ὑπὲρ θαλάμων
 πτέρυγας ἐν νότοις ἄμοις 1140
 λήξαιμι θοάζουσα.

χοροῖς δὲ σταίην, ὅθι καὶ
 παρθένος εὐδοκίμων γάμων,
 παρὰ πόδ' εἰλίσσουσα φίλας 1145
 ματρὸς ἡλίκων θιάσους,
 ἐς ἀμίλλας χαρίτων,
 χλιδᾶς ἀβρόπλουτον ἐς ἔριν
 ὀρнуμένα, πολυποίκιλα φάρεα καὶ πλοκάμους περιβαλλο-
 μένα 1150
 γένουσιν ἐσκίαζον.

ΘΟΑΣ.

ποῦ 'σθ' ἡ πυλωρὸς τῶνδε δωμάτων γυνή
 Ἑλληνίς; ἦδη τῶν ξένων κατήρξατο, 1155
 ἀδύτοις τ' ἐν ἀγνοίς σῶμα λάμπονται πυρί;

XO. ἦδ' ἔστιν, ἦ σοι πάντ', ἄναξ, ἐρεῖ σαφῶς.

ΘO. ἔα·

τί τόδε μεταίρεις ἐξ ἀκινήτων βάθρων,
 Ἀγαμέμνονος παῖ, θεᾶς ἄγαλμ' ἐν ὠλέναις;

IΦ. ἄναξ, ἔχ' αὐτοῦ πόδα σὸν ἐν παραστάσιν.

ΘO. τί δ' ἔστιν, Ἰφιγένεια, καινὸν ἐν δόμοις; 1160

IΦ. ἀπέπτυσ'· ὅσῃα γὰρ δίδωμ' ἔπος τόδε.

- ΘΟ. τί φροιμάζει νεοχμόν; ἔξαύδα σαφῶς.
 ΙΦ. οὐ καθάρᾳ μοι τὰ θύματ' ἠγρεύσασθ', ἀναξ.
 ΘΟ. τί τοῦκιδιάξαν τοῦτό σ'; ἢ δόξαν λέγεις;
 ΙΦ. βρέτας τὸ τῆς θεοῦ πάλιν ἔδρας ἀπεστράφη. 1165
 ΘΟ. αὐτόματον, ἢ νιν σεισμός ἔστρεψε χθονός;
 ΙΦ. αὐτόματον ἔψιν δ' ὀμμάτων ξυνήρμισεν.
 ΘΟ. ἢ δ' αἰτία τίς; ἢ τὸ τῶν ξένων μύθος;
 ΙΦ. ἦδ', οὐδὲν ἄλλο· δεινὰ γὰρ δεδράκατον.
 ΘΟ. ἀλλ' ἢ τιν' ἔκανον βαρβάρων ἀκτῆς ἔπι; 1170
 ΙΦ. οἰκείον ἦλθον τὸν φόνον κεκτημένοι.
 ΘΟ. τίν'; εἰς ἔρον γὰρ τοῦ μαθεῖν πεπτόκαμεν.
 ΙΦ. μητέρα κατειργάσαντο κοινωπῆ ξίφει.
 ΘΟ. Ἄπολλον, οὐδ' ἐν βαρβάρους [ἔτλη τις ἄν.]
 ΙΦ. πάσης διωγμοῖς ἠλάθησαν Ἑλλάδος. 1175
 ΘΟ. ἢ τῶνδ' ἔκατι δῆτ' ἀγαλμ' ἔξω φέρεις;
 ΙΦ. σεμνόν γ' ὑπ' αἰθέρ', ὡς μεταστήσω φόνου.
 ΘΟ. μίασμα δ' ἔγνωσ τοῖν ξένου ποίφ τρόφι;
 ΙΦ. ἦλεγχον, ὡς θεᾶς βρέτας ἀπεστράφη πάλιν.
 ΘΟ. σοφὴν σ' ἔθρεψεν Ἑλλάς, ὡς ἦσθου καλῶς. 1180
 ΙΦ. καὶ νῦν καθεῖσαν δέλεαρ ἠδύ μοι φρενῶν.
 ΘΟ. τῶν Ἀργόθεν τι φίλτρον ἀγγέλλοντέ σοι;
 ΙΦ. τὸν μόνον Ὀρέστην ἕμῳ ἀδελφὸν εὐτυχεῖν...
 ΘΟ. ὡς δὴ σφε σώσασαι ἠδοκαῖς ἀγγελμάτων;
 ΙΦ. καὶ πατέρα γε ζῆν καὶ καλῶς πράσσειν ἕμῳ. 1185
 ΘΟ. σὺ δ' εἰς τὸ τῆς θεοῦ γ' ἐξένυσσας εἰκότως.
 ΙΦ. πᾶσάν γε μσοῦσ' Ἑλλάδ', ἢ μ' ἀπώλεσε.
 ΘΟ. τί δῆτα δρῶμεν, φράζε, τοῖν ξένου πέρι.
 ΙΦ. τὸν νόμον ἀνάγκη τὸν προκείμενον σέβειν.
 ΘΟ. οἴκουν ἐν ἔργῳ χέρνιβες ξίφος τε σύν; 1190
 ΙΦ. ἀγνοῖς καθαρμοῖς πρῶτά κιν νίψαι θέλω.
 ΘΟ. πηγαῖσιν ὑδάτων, ἢ θαλασσίᾳ δρόσῳ;

- ΙΦ. θάλασσα κλύζει πάντα τ' ἀνθρώπων κακά.
 ΘΟ. δσιώτερον γούν τῆ θεῷ πέσειον ἄν.
 ΙΦ. καὶ τὰμά γ' οὕτω μᾶλλον ἂν καλῶς ἔχοι. 1195
 ΘΟ. οὐκουν πρὸς αὐτὸν ναὸν ἐκπίπτει κλύδων;
 ΙΦ. ἐρημίας δεῖ· καὶ γὰρ ἄλλα δράσομεν.
 ΘΟ. ἄγ' ἔνθα χρήσεις· οὐ φιλῶ τῷρηθ' ὄρᾶν.
 ΙΦ. ἀγιστέον μοι καὶ τὸ τῆς θεοῦ βρέτας.
 ΘΟ. εἴπερ γε κηλὶς ἔβαλέ νιν μητροκτόνος. 1200
 ΙΦ. οὐ γάρ ποτ' ἂν νιν ἡράμην βάθρων ἔπο.
 ΘΟ. δίκαιος ἠύσέβεια καὶ προμηθία.
 ὡς εἰκότως σε πᾶσα θαναμάζει πόλις.
 ΙΦ. οἰσθὰ νυν ἄ μοι γενέσθω;
 ΘΟ. σὸν τὸ σημαίνειν τόδε.
 ΙΦ. δεσμὰ τοῖς ξένουσι πρόσθεσ.
 ΘΟ. ποῖ δέ σ' ἐκφύγοιεν ἄν;
 ΙΦ. πιστὸν Ἑλλὰς οἶδεν οὐδέν.
 ΘΟ. ἴτ' ἐπὶ δεσμὰ, πρόσπολοι.
 ΙΦ. κάκκομιζόντων γε δεῦρο τοὺς ξένους—
 ΘΟ. ἔσται τάδε.
 ΙΦ. κρᾶτα κρύψαντες πέπλοισιν—
 ΘΟ. ἡλίου πρόσθεν φλογός.
 ΙΦ. σῶν τέ μοι σύμπερπ' ὀπαδῶν—
 ΘΟ. εἰδ' ὀμαρτήσουσί σοι.
 ΙΦ. καὶ πόλιε πέμψον τιν' ὅστις σημανεῖ—
 ΘΟ. ποίας τύχας;
 ΙΦ. ἐν δόμοις μίμνεν ἅπαντας.
 ΘΟ. μὴ ξυταντῶεν φόνος;
 ΙΦ. μυστὰ γὰρ τὰ ποιᾷδ' ἐστί.
 ΘΟ. στεῖχε, καὶ σήμαινε σύ... 1210
 ΙΦ. μηδέν' εἰς ὄψιν πελάζειν.
 ΘΟ. εὐ γε κηδεύεις πόλιω.

- ΙΦ. καὶ φίλων γ' οὐ δεῖ μάλιστα.
 ΘΟ. τοῦτ' ἔλεξας εἰς ἐμέ.
- ΙΦ. σὺ δὲ μένων αὐτοῦ πρὸ ναῶν τῇ θεῶ—
 ΘΟ. τί χρῆμα δρῶ ; 1215
- ΙΦ. ἀγισσον πυρσφ̄ μέλαθρον.
 ΘΟ. καθαρὸν ὡς μόλης πάλιν ;
- ΙΦ. ἡνίκ' ἂν δ' ἔξω περῶσιν οἱ ξένοι—
 ΘΟ. τί χρὴ με δρᾶν ;
- ΙΦ. πέπλον ὀμμάτων προθέσθαι.
 ΘΟ. μὴ παλαμναῖον λάβω ;
- ΙΦ. ἦν δ' ἄγαν δοκῶ χρονίζειν—
 ΘΟ. τοῦδ' ὄρος τίς ἐστί μοι ;
- ΙΦ. θαυμάσης μηδέν.
 ΘΟ. τὰ τῆς θεοῦ πράσσ' ἐπὶ σχολῆς καλῶς.
- ΙΦ. εἰ γὰρ, ὡς θέλω, καθαρμὸς ὄδε πέσοι. 1221
 ΘΟ. ξυνεύχομαι.
- ΙΦ. τούσδ' ἄρ' ἐκβαίνοντας ἦδη δωμάτων ὄρῳ ξένους
 καὶ θεᾶς κόσμους, νεογνοῦς τ' ἄρνας, ὡς φύνη φόνον
 μυσαρὸν ἐκνίψω, σέλας τε λαμπάδων, τὰ τ' ἄλλ' ὅσα
 προϋθέμην ἐγὼ ξένοισι καὶ θεᾶ καθάρσια. 1225
 ἐκποδῶν δ' αὐδῶ πολίταις τοῦδ' ἔχειν μιάσματος,
 εἴ τις ἢ ναῶν πυλωρὸς χεῖρας ἀγνεύει θεοῖς,
 ἢ γάμον στείχει ξυνάψων, ἢ τόκοις βαρύνεται,
 φεύγετ', ἐξίστασθε, μὴ τῶ προσπέση μύσος τύδε.
 ὦ Διὸς Δητοῦς τ' ἄνασσα παρθέν', ἦν νίψω φόνον 1230
 τῶνδε, καὶ θύσωμεν οὐ χρεῖ, καθαρὸν οἰκήσεις δόμον,
 εὐτυχεῖς δ' ἡμεῖς ἐσόμεθα. τᾶλλα δ' οὐ λέγουσ' ὄμως
 τοῖς τὰ πλείων' εἰδόσιν θεοῖς σοί τε σημαίνω, θεά.

ΧΟΡΟΣ.

- εὐπαις ὁ Λατοῦς γόνος,
 τόν ποτε Δηλιάσιμ 1235

καρποφόροις γυάλαις
 Φοῖβον τὸν χρυσοκόμαν
 ἐν κιθάρᾳ σοφὸν, ἃ τ' ἐπὶ τόξων
 εὐστοχίᾳ γάννται,
 φέρεν Ἴνιν ἀπὸ δειράδος εἰναλίας, 1240
 λοχεῖα κλεινὰ λιπούσ'
 ἀστάκτων μάττη ὑδάτων,
 τὰν βακχυθεῖσαν Διονύ-
 σφ Παρνάσιον κορυφάν,
 ὅθι ποικιλόνωτος οἰνωπὸς δράκων, 1245
 σκιερᾷ κατάχαλκος εὐφύλλω δάφνῃ,
 Γᾶς πελώριον
 τέρας, ἄμφεπε μαντεῖον χθόνιον.
 ἔτι νιν, ἔτι βρέφος, ἔτι φίλας 1250
 ἐπὶ μητέρος ἀγκάλαισι θρόσκων,
 ἔκανες, ὦ Φοῖβε, μαντεῖων δ' ἐπέβας ζαθέων,
 τρίποδὶ τ' ἐν χρυσέφ' θάσσεις, ἐν ἀψευθεὶ θρόνῳ,
 μαντείας βροτοῖς 1255
 θεσφάτων νέμων
 ἀδύτων ὑπο, Κασταλίας βρέθρων
 γείτων, μέσον γᾶς ἔχων μέλαθρον.
 Θέμιν δ' ἐπεὶ Γᾶς ἰὼν
 παῖδ' ἀπενάσασατ' Ἄ- 1260
 πόλλων ζαθέων
 χρηστηρίων, νύχια
 Χθὼν ἐτεκνώσατο φάσματ' ὀνειρων,
 οἱ πολέσιν μερόπων
 τὰ τε πρῶτα, τὰ τ' ἔπειθ, ἃ τ' ἔμελλε τυχεῖν,
 ὕπνου κατὰ δνοφερὰς γᾶς 1265
 εὐνὰς φράζον· Γαῖα δὲ τὰν
 μαντεῖων ἀφείλετο τι-

μὴν Φοῖβον φθόνῳ θυγατρὸς
ταχύπους δ' ἐς Ὀλυμπον ὄρμαθεις ἀναξ
γέρα παιδῶν ἔλιξεν ἐς Ζητὸς θρόνον 1270
Πυθίων δόμων χθονίαν ἀφελεῖν
θεῆς μῆνιν νύχιον.

γέλασε δ', ὅτι τέκος ἄφαρ ἔβα,
πολύχρυσα θέλων λατρεύματα σχεῖν. 1275

ἐπὶ δ' ἔσεισεν κόμαν, παύσεν νυχίους τ' ἐνοσῆς,
ἀπὸ δὲ μαντοσύνας νυκτωπὸν ἐξείλεν βροτῶν,
καὶ τιμὰς πάλιν 1280

θῆκε Δοξίᾳ,
πολυάνορι δ' ἐν ζετρόεντι θρόνῳ
θάρση βροτοῖς θεσφάτων αἰοδαῖς.

ΑΓΓΕΛΟΣ.

ὦ ναοφύλακες, βώμοί τ' ἐπιστάται,
Θόας ἀναξ γῆς τῆσδε, ποῖ κυρεῖ βεβῶς ; 1285
καλεῖτ', ἀναπτύξαντες εὐγόμεφους πύλας,
ἔξω μελάβρων τῶνδε κοίρανον χθονός.

ΧΟ. τί δ' ἔστιν, εἰ χρῆ μὴ κελευσθεῖσαν λέγειν ;

ΑΓ. βεβῶσι φροῦδοι δίπτυχοι νεανίαι ,
'Αγαμειμονείας παιδὸς ἐκ βουλευμάτων 1290
φυγόντες ἐκ γῆς τῆσδε, καὶ σεμῶν βρέτας
λαβόντες ἐν κόλποισιν Ἑλλάδος νεώς.

ΧΟ. ἄπιστον εἶπας μῦθον ὃν δ' ἰδεῖν θέλεις
ἀνακτα χώρας, φροῦδος ἐκ ναοῦ συνθεῖς.

ΑΓ. ποῖ ; δεῖ γὰρ αὐτὸν εἰδέναι τὰ δρώμενα. 1295

ΧΟ. οὐκ ἴσμεν ἄλλὰ στεῖχε, καὶ δίκαιε νῦν,
ὅπου κυρήσας τούσδ' ἀπαγγελεῖς λόγους.

ΑΓ. δρᾶτ' ἄπιστον ὡς γυναικεῖον γένος
μέτεστί θ' ὑμῖν τῶν πεπραγμένων μέρος.

ΧΟ. μαίνει· τί δ' ἡμῖν τῶν ξένων δρασμοῦ μέτα ; 1300

- οὐκ εἰ κρατούντων πρὸς πύλας ὅσον τάχος ;
- ΑΓ. οὐ, πρὶν γ' ἂν εἴπῃ τοῦτοπος ἑρμηνεὺς τότε,
εἴτ' ἔνδον, εἴτ' οὐκ ἔνδον ἀρχηγὸς χθονός.
ὦή, χαλάτε κληῖθρα, (τοῖς ἔνδον λέγω,)
καὶ δεσπότη σημήνασθ', οὐνεκ' ἐν πύλαις 1305
πάρεμι, καινῶν φόρτον ἀγγέλλων κακῶν.
- ΘΟ. τίς ἀμφὶ δῶμα θεᾶς τόδ' ἴστησιν βοήν,
πύλας ἀράξας, καὶ φόβον πέμψας ἔσω ;
- ΑΓ. ψευδῶς ἄρ' αἶδε, καὶ μ' ἀπήλαννον δόμων,
ὡς ἐκτός εἴης· σὺ δὲ κατ' οἶκον ἦσθ' ἄρα. 1310
- ΘΟ. τί προσδοκῶσαι κέρδος ἢ θηρόμεναι ;
- ΑΓ. αὖθις τὰ τῶνδε σημανῶ· τὰ δ' ἐν ποσὶ
παρόντ' ἄκουσον. ἢ νεᾶνες, ἢ νῦθ' ἀδε
βωμοῖς παρίστατ', Ἰφιγένει' ἕξω χθονός
ξὺν τοῖς ξένοισιν οἴχεται, σεμνὸν θεᾶς 1315
ἄγαλμ' ἔχουσα· δδλῖα δ' ἦν καθάρματα.
- ΘΟ. πῶς φῆς ; τί πνεῦμα συμφορᾶς κεκτημένη ;
- ΑΓ. σώζουσ' Ὀρέστην· τοῦτο γὰρ σὺ θαυμάσει.
- ΘΟ. τὸν ποῖον ; ἄρ' ὄν Τυνδαρίς τίκει κόρη ;
- ΑΓ. ὄν τοῖσδε βωμοῖς θεὰ καθωσιώσατο. 1320
- ΘΟ. ὦ θαῦμα. πῶς σε μείζον ὀνομάσας τύχῳ ;
- ΑΓ. μὴ νταῦθα τρίψῃς σὴν φρέν', ἀλλ' ἄκουέ μου.
σαφῶς δ' ἀβήσας καὶ κλύων, ἐκφρόντισον
διωγμὸν, ὅστις τοὺς ξένους θηράσεται.
- ΘΟ. λέγ'· εὐ γὰρ εἶπας· οὐ γὰρ ἀγχιπλοῦν πύρον 1325
φεύγουσιν, ὥστε διαφυγεῖν τοῦμὸν δόρυ.
- ΑΓ. ἐπεὶ πρὸς ἀκτὰς ἤλθομεν θαλασσίας,
οὐ ναῦς Ὀρέστου κρύφιος ἦν ὠρμισμένη,
ἡμᾶς μὲν, οὐτε σὺν δεσμὰ συμπέμπεις ξένων
ἔχοντας, ἐξέειπες· ἀποστηναὶ πρόσω 1330
'Αγαμέμνονος παιῖς, ὡς ἀπύρρητον φλόγα

θύσουσα καὶ καθαρμῶν, ἔν μετόχῃτο.
 αὐτὴ δ' ὕπισθεν δέσμ' ἔχουσα τοῖν ξένου
 ἔστειχε χερσί. καὶ τὰδ' ἦν ὑποπτα μὲν,
 ἤρεσκε μέντοι σοῖσι προσπόλοις, ἀναξ. 1335
 χρόνῳ δ', ἔν' ἡμῖν δρᾶν τι δὴ δοκοῖ πλέον,
 ἀνωλόλυξε καὶ κατῆδε βάρβαρα
 μέλη μαγεύουσ', ὡς φόνον νίζουσα δῆ.
 ἐπεὶ δὲ δαρὸν ἤμεν ἡμενοὶ χρόνον,
 εἰσῆλθεν ἡμᾶς, μὴ λυθέντες οἱ ξένοι 1340
 κτάνοιεν αὐτῆν, δραπέται τ' οἰχοῖατο.
 φόβῳ δ' ἄ μὴ χρῆν εισορᾶν, καθήμεθα
 σιγῇ· τέλος δὲ πᾶσιν ἦν αὐτὸς λόγος,
 στείχειν ἔν' ἦσαν, καίπερ οὐκ ἑωμένοις.
 κᾶνταῦθ' ὀρώμεν Ἑλλάδος νεὸς σκάφος, 1345
 * * * * *

ναύτας τε πεντήκοιτ' ἐπὶ σκαλμῶν πλάτας
 ἔχοντας, ἐκ δεσμῶν δὲ τοὺς νεανίας
 ἐλευθέρους πρύμνηθεν ἐστῶτας νεώς.
 κοντοῖς δὲ πρῶραν εἶχον, οἱ δ' ἐπωτίδων 1350
 ἄγκυραν ἐξανῆπτον· οἱ δὲ κλίμακας
 σπεύδοντες, ἦγον διὰ χερῶν πρυμνήσια,
 πύντφ δὲ δόντες τοῖν ξένοιον καθίεσαν.
 ἡμεῖς δ' ἀφειδήσαντες, ὡς εἰσεῖδομεν
 δόλια τεχνῆμᾶθ', εἰχόμεσθα τῆς ξένης, 1355
 πρυμνησιῶν τε, καὶ δι' εὐθυνηρίας
 οἶακας ἐξηροῦμεν εὐπρύμνον νεώς.
 λόγοι δ' ἐχώρουν, Τίτι λόγῳ πορθμέετε,
 κλέπτοντες ἐκ γῆς ξόανα καὶ θυηπόλους;
 τίνοσ' τίς ἄν, σὺ τήνδ' ἀπεμπολᾶς χθονός;— 1360
 ὁ δ' εἶπ', Ὀρέστης, τῆσδ' ὄμαιμος, ὡς μάθης,
 Ἄγαμέμνονος παῖς, τήνδ' ἐμὴν κομίζομαι

λαβὼν ἀδελφὴν, ἣν ἀπόλεσ' ἐκ δόμων.—
 ἀλλ' οὐδὲν ἦσσον εἰχόμεσθα τῆς ξένης,
 καὶ πρὸς σ' ἔπεσθαι διεβιαζόμεσθά νιν' 1365
 ὄθεν τὰ δεινὰ πλήγματ' ἦν γενειάδων.
 κείνοι τε γὰρ σίδηρον οὐκ εἶχον χεροῖν,
 ἡμεῖς τε· πυγμαὶ δ' ἦσαν ἐγκροτούμεναι,
 καὶ κῶλ' ἀπ' ἀμφοῖν τοῖν νεανίαιν ἄμα
 ἐς πλευρὰ καὶ πρὸς ἦπαρ ἠκοντίζετο, 1370
 ὡς ζύν τ' ἀπειπεῖν καὶ ξυναποκαμῆν μέλη.
 δεινοῖς τε σημάντροισιν ἐσφραγισμένοι
 ἐφεύγομεν πρὸς κρημνὸν, οἱ μὲν ἐν κάρᾳ
 κάθαιμ' ἔχοντες τραύμαθ', οἱ δ' ἐν ὄμμασιν.
 ὄχθοις δ' ἐπισταθέντες, εὐλαβεστέρωσ 1375
 ἐμαρνάμεσθα, καὶ πέτρους ἐβάλλομεν.
 ἀλλ' εἴργον ἡμᾶσ τόςδε ται πρύμνης ἐπι
 σταθέντες ἰοῖσ, ὥστ' ἀναστεῖλαι πρόσω.
 κὰν τῷδε, (δεινὸς γὰρ κλύδων ὄκειλε ναῦν
 πρὸς γῆν, φόβος δ' ἦν ὥστε μὴ τέγγαι πόδα,) 1380
 λαβὼν Ὀρέστησ ὄμον εἰς ἀριστερόν,
 βὰσ ἐς θάλασσαν, κἀπὶ κλίμακος θορῶν,
 ἔθηκ' ἀδελφὴν τ' ἐντὸς εὐσέλμου νεῶσ,
 τό τ' οὐρανοῦ πέσημα, τῆσ Διοὸσ κόρησ
 ἄγαλμα. νηὸσ δ' ἐκ μέσησ ἐφθέγγετο 1385
 βοή τισ,—ὦ τῆσ Ἑλλάδοσ ναῦται νεῶσ,
 λάβεσθε κώπησ, ῥύθιά τ' ἐκλευκαίνετε·
 ἔχομεν γὰρ, ὦνπερ οὔνεκ' Εὐξένον πόρον
 ζυμπληγάδων ἔσωθεν εἰσεπλεύσαμεν.—
 οἱ δὲ, στεναγμὸν ἠδὺν ἐκβρυχώμενοι, 1390
 ἔπαισαν ἄλμην. ναῦσ δ', ἔωσ μὲν ἐντὸσ ἦν
 λιμένος, ἐχώρει· στόμια διαπερῶσα δὲ,
 λάβρω κλύδωνι ξυμπεσοῦσ' ἠπείγετο·

- δεινὸς γὰρ ἔλθων ἄνεμος ἐξαίφνης, νεὸς
 ταρσῶ κατήρει πύγυλον ἐπτερωμένον
 ὄθει παλιμπρυμνηδόν· οἱ δ' ἐκαρτέρουν 1395
 πρὸς κύμα λακτίζοντες· ἐς γῆν δ' ἔμπαλι
 κλύδων παλίρρους ἤγε ναῦν. σταθεῖσα δὲ
 Ἄγαμέμνονος παῖς ἤβξατ',—ὦ Λητοῦς κόρη,
 σῶσόν με, τὴν σὴν ἱερίαν, πρὸς Ἑλλάδα
 ἐκ βαρβάρου γῆς, καὶ κλοπαῖς σύγγρωθ' ἐμαῖε. 1400
 φιλεῖς δὲ καὶ σὺ σὸν κασίγητον, θεά·
 φιλεῖν δὲ καμὲ τοῦτε ὀμείμασας δόκει.—
 ναῦται δ' ἐπευφήμησαν εὐχαῖσιν κόρης
 παιᾶνα, γυμνὰς ἐξ ἐπωμίδων χέρας
 κόπη προσαρμόσαντες ἐκ κελεύσματος. 1405
 μᾶλλον δὲ μᾶλλον πρὸς πέτρας ἦει σκάφος·
 χῶ μὲν τις ἐς θύλασσαν ὠρμήθη ποσίη,
 ἄλλος δὲ πλεκτὰς ἐξανῆπτεν ἀγκύλας.
 καγὼ μὲν εὐθύς πρὸς σὲ δεῦρ' ἀπεστάλην,
 σοὶ τὰς ἐκέιθεν σημαῶν, ἄναξ, τύχας. 1410
 ἀλλ' ἔρπε, δεσμὰ καὶ βρόχους λαβῶν χερῶν.
 εἰ μὴ γὰρ οἶδμα νήνεμον γενήσεται,
 οὐκ ἔστιν ἐλπίς τοῖς ξένοις σωτηρίας.
 πόντου δ' ἀνάκτωρ Ἰλιάν τ' ἐπισκοπεῖ
 σεμνὸς Ποσειδῶν, Πελοπίδας δ' ἐναντίας· 1415
 καὶ νῦν παρέξει τὸν Ἄγαμέμνονος γόον
 σοὶ καὶ πολίταις, ὡς ἔοικεν, ἐν χερσίν
 λαβεῖν ἀδελφὴν θ', ἢ φόνον τὸν Δυλίδι,
 ἀμνημόνευτον θεῶ· προδοῦσ' ἀλίσκεται.
- ΧΘ. ὦ τλήμων Ἴφιγένεια, συγγώνου μέτα 1420
 θανεί, πάλιν μολούσα δεσποτῶν χέρας.
 ΘΘ. ὦ πάντες ἀστοὶ τῆσδε βαρβάρου χθονᾶς,
 οὐκ, εἴα, πῶλοισ ἐμβελόντες ἡμίας

παράκτιοι δραμῆσθε, κάκβολὰς νηὸς
 Ἑλληνίδος δέξεσθε, σὺν δὲ τῇ θεῷ 1425
 σπεύδοντες ἄνδρας δυσσεβεῖς θηράσετε ;
 οἱ δ' ὠκυπέμπουσ ἔλξουσ' ἐκ πόντου πλάτας ;
 ὡς ἐκ θαλάσσης ἔκ τε γῆς ἰππεύμασι
 λαβόντες αὐτοῦς, ἢ κατὰ στυφλοῦ πέτρας
 ῥίψωμεν, ἢ σκόλοψι πῆξωμεν δέμας. 1430
 ὑμᾶς δὲ, τὰς τῶνδ' ἱστορας βουλευμάτων
 γυναῖκας, αὐθις, ἤνικ' ἂν σχολὴν λάβω,
 ποινασόμεσθα· νῦν δὲ, τὴν προκειμένην
 σπουδὴν ἔχοντες, οὐ μενοῦμεν ἡσυχιοί.

ΑΘΗΝΑ.

ποῖ ποῖ διωγμῶν τόνδε πορθμεύεις, ἀναξ 1435
 Θόας ; ἀκουσον τῆσδ' Ἀθηναίας λόγου.
 παῦσαι διώκων, ῥεῦμά τ' ἐξορμῶν στρατοῦ
 πεπρωμένοι γὰρ θεσφάτοισι Δοξίου
 δεῦρ' ἦλθ' Ὀρέστης, τόν τ' Ἐρινύων χόλον
 φεύγων, ἀδελφῆς τ' Ἄργου εἰσπέμφων δέμας, 1440
 ἄγαλμά β' ἱρὸν εἰς ἐμὴν ἔξω χθόνα,
 τῶν νῦν παρόντων πημάτων ἀναψυχάς.
 πρὸς μὲν σ' ὄδ' ἡμῶν μῦθος ἂν δ' ἀποκτενεῖν
 δοκεῖς Ὀρέστην, παντίφ λαβὼν σάλφ,
 ἤδη Ποσειδῶν χέριν ἐμὴν ἀκύματα
 πόντου τίθησι νῶτα, πορθμεύων πλάτη. 1445
 μαθὼν δ', Ὀρέστα, τὰς ἐμὰς ἐπιστολάς,
 (κλύεις γὰρ αὐτὴν, καίπερ οὐ παρῶν, θεᾶς)
 χῶρει, λαβὼν ἄγαλμα σύγγονόν τε σῆν.
 ὅταν δ' Ἀθήνας τὰς θεομήτους μάλῃς,
 χῶρός τίς ἐστω Ἀτθίδος πρὸς ἐσχάτοισι 1450
 ὄροισι, γαίτων δειράδος Καρυστίας,
 ἱερὸς, (Ἄλᾳς κεν εὐμὸς ὀνομάζει λέως)

- ἐνταῦθα, τεύξας ναὸν, ἴδρυσαι βρέτας,
 ἐπάνωμον γῆς Ταυρικῆς πόνων τε σῶν,
 οὐς ἐξεμόχθεις, περιπολῶν καθ' Ἑλλάδα
 οἴστροις Ἐρινύων. (" Ἀρτεμιν δέ νιν βροτοὶ
 τὸ λοιπὸν ὑμνήσουσι Ταυροπόλον θεάν.)
 νόμον τε θές τόνδ'· ὅταν ἐορτάξῃ λεῶς,
 τῆς σῆς σφαγῆς ἄποιν', ἐπισχέτω ξίφος
 δέρῃ πρὸς ἀνδρὸς, αἰμὰ τ' ἐξανιέτω
 ὀσίας ἔκατι θεῶς, ὅπως τιμὰς ἔχῃ.
 σὲ δ' ἀμφὶ σεμνὰς, Ἰφιγένεια, κλίμακας
 Βραυρωνίας δεῖ τῆσδε κληδουχεῖν θεῶς·
 οὐ καὶ τεθάνψει κατθανοῦσα, καὶ πέπλων
 ἀγαλμά σοι θήσουσιν εὐπηνοῦς ὑφὰς,
 ἃς ἂν γυναῖκες ἐν τόκοις ψυχορραγεῖς
 λείπωσ' ἐν οἴκοις.—τάσδε δ' ἐκπέμπειν χθονὸς
 Ἑλληνίδας γυναῖκας ἐξεφίεμαι
 γνώμης δικαίας οὐνεκ', ἐκώσασά σε
 καὶ πρὶν γ' Ἀρείοις ἐν πάγοις ψήφους ἴσας
 κρίνας', Ὀρέστα, καὶ νόμισμ' εἰς ταυτό γε,
 νικᾶν, ἰσῆρεις ὅστις ἂν ψήφους λάβῃ.
 ἄλλ' ἐκκομίζου σὴν κασιγνήτην χθονὸς,
 Ἀγαμέμνονος παῖ, καὶ σὺ μὴ θυμοῦ, Θόας.
 ΘΟ. ἄνασσ' Ἀθῆνα, τοῖσι τῶν θεῶν λόγοις
 ὅστις κλύων ἄπιστος, οὐκ ὀρθῶς φρονεῖ.
 ἐγὼ δ' Ὀρέστη τ', εἰ φέρων βρέτας θεῶς
 βίβηκ', ἀδελφῆ τ' οὐχὶ θυμοῦμαι· τί γὰρ
 πρὸς τοὺς σθένοντας θεοὺς ἀμιλλᾶσθαι καλόν;
 ἴτωσαν ἐς σὴν ξὺν θεῶς ἀγάλματι
 γαίαν, καθιδρύσαιντό τ' εὐτυχῶς βρέτας.
 πέμψω δὲ καὶ τάσδ' Ἑλλάδ' εἰς εὐδαίμονα
 γυναῖκας, ὥσπερ σὸν κέλευσμ' ἐφίεται.

1455

1460

1465

1470

1475

1480

παύσω δὲ λόγχην, ἣν ἐπαίρομαι ξένοις,
 νεῶν τ' ἔρετμά, σοὶ τὰδ' ὡς δοκεῖ, θεά.
 1485
 ΑΘ. αἰνῶ· τὸ γὰρ χρεων σοῦ τε καὶ θεῶν κρατεῖ·
 ἴτ', ἔπειτα, ναυσθλοῦσθε τὸν Ἀγαμέμνωνος
 παῖδ' εἰς Ἀθήνας· ξυμπορεύσομαι δ' ἐγὼ,
 σώζουσ' ἀδελφῆς τῆς ἐμῆς σεμνὸν βρέτας.

ΧΟΡΟΣ.

ἴτ' ἐπ' εὐτυχίᾳ, τῆς σωζομένης
 μοίρας εὐδαιμόνες ὄντες.
 1490
 ἀλλ', ἔπειτα σεμνή παρά τ' ἀθανάτοις
 καὶ παρὰ θνητοῖς, Παλλὰς Ἀθήνα,
 δράσομεν οὕτως, ὡς σὺ κελεύεις.
 μᾶλα γὰρ τερπνὴν κἀνέλπιστον
 1495
 φήμην ἀκοαῖσι δέδεγμα.
 [ἔπειτα μέγα σεμνὴ Νίκη, τὸν ἐμὸν
 βίον κατέχεις,
 καὶ μὴ λήγοις στεφανοῦσα.]





NOTES TO
EURIPIDES' IPHIGENIA IN TAURIS.

1. Cf. Helen. 386, *ὃ τὰς τεθρίππους Οἰνομάφ Πίσαν κἀτα Πέλοφ κ.τ.λ.* This line and half the next are quoted in ridicule by Aristophanes, *Ranæ*, 1232, as being one of the many opening lines of Euripides, to which a laughable termination (such as *ληκίθιον ἀπώλεσεν*, *has lost his oil-bottle*.) might be attached. Euripides has been often blamed for being too tedious and explanatory in unfolding, by a prologue, the plot of his plays. This practice is by no means that of Æschylus and Sophocles, who do not admit the audience so early into their confidence. — Πίσαν, from *πίσσα*, *meadow-land*. Πίσαν is short in Pindar.
2. *θουσίῳ Ἰπποῖς*. When there is no need to *specify* the gender of animals, the Greeks and Romans often use the fem. gender. *Κυνὸς Λακαίνης*, Ajax 8; “*visæque canes*,” Æn. vi. 257; “*tua vexere tigres*,” Hor. Od. iii. 3; see v. 127.—*Οἰνομάδου κόρη*: Hippodamia: she secured victory to Pelops in a chariot-race, of which she was the prize, by secretly removing the linch-pins of her father's chariot, driven by one Myrtilus; who was afterwards thrown into the sea by Pelops, as he was driving along a cliff. Scholiast.
4. *τοῦ*, for *τούτου*. In old Greek, the art. was *τός*, *τή*, *τό*. The same form was used for *οὗτος*, *αὕτη*, *τούτε*, the demonstrative pronoun. So *τῷ* for *τούτῳ*, *wherefore*; *τῇ* for *ταύτῃ*, *here* or *there*.—*ἔφυν*. The *υ* is long.
5. *Τυνδαρείας*. In the poets, adj. derived from proper names, are often used instead of the gen. of these names, (Matth. p. 739). So in Latin, “*Cadmea mater*.”—*Ἰφριγένεια*—*nobly born*. She is called *Ἰφριγόνη*, Eur. *Electra*, 1023.
6. *ἀμφὶ δίναις*, *near the eddies*. Matth. 1020.—*Ἐβρίπος*. Hence the author of this tragedy derived his name, being born

B.C. 480, about the time of the first naval success obtained by the Greeks against the Persians in this strait.

πυκναῖς ἀβραῖς. Liv. xxviii. 6, "Haud facile alia infestior classi statio est. In modum venti, nunc huc, nunc illuc, verso mari, velut monte præcipiti devolutus torrens rapitur." Cf. Agam. 183, καλλιρρόβους Ἀβλίδος ἐν τόποις.

7. κνανέαν, in its general meaning, is *sky-blue*. The poets are not consistent in its use, more than in ξανθός and γλαυκός. The ep. is applied by Homer (Il. α'. 89,) by Virgil (*Æn.* v. 87,) to serpents; by Euripides, (*Alc.* 270,) to a fierce expression of the eyes. See Blomfield, *Pers.* 83.
8. ὡς δοκεῖ, as is now commonly supposed.
9. κλειναῖς, so called from being so long the station of the Greek expedition.
10. χιλίων ναῶν στόλοι. So Agam. *Æsch.* v. 42, 45—7, Μενέλαος ἔναξ ἤδ' Ἀγαμέμνων . . . στόλον Ἀργείων χιλιοσάτην τῆσδ' ἀπὸ χώρας ἦραν: *Androm.* Eur. 106, and *Electr.* Eur. 2, ναυαὶ χιλίας Ἄρη. "Mille carinæ," Virg. *Æn.* ii. 198. See v. 141, χιλιοσάταν. For the constructions, στόλον ἀπὸ . . . ἦραν, compare v. 511 of this play.
14. μεταλθεῖν, to prosecute. So *Æsch.* *Choeph.* 975, ὡς τόνδ' ἐγὼ μετήλθον ἐνδίκῃς μόνον.
15. Supply οὐσης with ἀπλοίας. Sometimes, though rarely, the gen. of the part. ὄν is wanting in the construct. of the gen. absolute: ὄν ὀφρηγῶν, *quibus ducibus*. Matth. p. 978.
16. εἰς ἔμπυρ' ἦλθε, made trial of a divining sacrifice. So Dido, *Æn.* iv. 64, "Pectoribus inhians, spirantia consulit exta." εὐθὺς δὲ θέσας, ἐμπύρων ἐγευμένη Βωμοῖσι καμφλέκτοισιν, *Antig.* 1006. The sacrifice is called *πενστηρία*, Eur. *Electr.* 835.
17. οὐ μὴ—ἀφορμῆ, A vessel shall not unmoor. Οὐ μὴ with the subjunct. implies denial; but with the future, forbidding, or ex-postulation: αὖ οὐ μὴ δυσμενὴς ἔσει φίλοις; Eur. *Med.* 1148, You will not be unkind to your friends, will you? Οὐ μὴ φλυαρήσεις, *Arist. Ran.* 202. You will not talk nonsense? i.e. do not talk nonsense.

19. *πριν ἂν λάβῃ*. See Matth. 522, 2, *c.* *πριν λαβεῖν* might be used; but *πριν* with *ἂν* and the conjunc. must be preceded by a *neg.*: Med. 277, *κοῦκ ἄπειμι—πριν ἂν σε . . . ἔξω βάλω*. For *πριν* with *infm.* see v. 774.

21. *φωσφόρῳ θεῇ*. *Die zwilichtsgöttin*. Hartung. In a fresco at Pompeii, representing the sacrifice of Iphigenia, Artemis, attended by her dogs, is depicted with a *torch in each hand*, on the summit of a golden pillar. Callimachus, 204, calls Artemis *φαιοσφόρε*. Aristophanes, in a parody of Euripides, (see v. 138), Ran. 1362, says, *διπύρους ἀνέχουσα λαμπάδας Ἐκδάτα*.

23. *τὸ κ. εἰς ἔμ' ἀναφέρων*. So *ἂν ἀμαρτίαν εἰς τινα*, Eur. Orest. 76; Bacch. 29. Lit., *throwing back*, i.e. *imputing*. Eur. Electr. 1296, *φοίβῳ τήνδ' ἀναθήσω πρᾶξιν φονίαν*. And see v. 309, *infra*.

25. *ἐπὶ γάμοις*, *For Achilles' bride;—under pretence of being married to Achilles*.

27. *μεταροσιᾶ*. The *a* is long, being preceded by a vowel.—*ἐκαινόμεν*, *was on the point of being slain*. So v. 60, *στ' ἄλλόμεν ἐγώ*.

28. "Rexque patrem vicit; castumque datura cruorem
Flentibus ante aram stetit Iphigenia ministris:
Victa dea est, nubemque oculis objecit; et inter
Officium turbamque sacri, vocesque precantūm,
Supposita fertur mutasse Mycenida cerua."

Ov. Met. xii. 80.

31. *οὗ γῆς*. These words are not to be taken as *ubi gentium*. *Where the barbarian Thoas rules over a barbarian land*. Cf. Hom. Il. *ν'*. 180, 1, *Ἐλπίμενον Τρῶεσσιν ἀνδρῶν ἰπποδάμοισι Τιμῆς τῆς Πριάμου*: and Orest. 1706, *ναύταις μεδέουσα θαλάσσης*. *Βάρβαρος* is never found with three terminations. Matth. § 118. p. 207.

32. *πόδα τιθείς*. *πούς* and its compounds, such as *ἄκωνοδός*, *ἐκποδόν*, &c., are of very frequent occurrence in Euripides. The word and its compounds occur twenty-one times in the Phoenissæ; seventeen times in the Helena; sixteen times in the Bacchæ; nine times in the Troades; thirteen times in the

Ion; eight times in the Rhesus; ten times in the Electra; ten times in the Hippolytus; ten times in the Herc. Furens, and this play; seven times in the Iph. Aul.; six times in the Heracleidæ; five times in the Suppliants and Andromache; four times in the Alcestis; twice in the seventy-nine last lines preserved of the Phaëthon. The cognate words ἔχρος (266) (752) and κῶλον (1369) are also perpetually recurring. The most frequent phrases are, πῶδα ξυνάπτειν, τιθέναι, κινεῖν, εἰλίσσειν, ὀρμᾶσθαι, and πέμπειν. Κῶλον, ἔχρος, and ποῦς occur together in vv. 740, 1, 2 of the Ion, and in vv. 1390-1 of the Phœniassæ.

33. χάριν, on account of...: here used for a prep. So δέμας, like *eo*, in Homer, and δίκην. Matth. p. 1002. See v. 566.
35. θέν, for οἶ, *where*. See Il. ii. 857; Soph. Trach. 703.
36. τοῖνομ' ἤς καλὸν μόνον. See Addenda.
37. τὰ δ' ἄλλα σιγῶ. So Agam. v. 36.
38. γάρ. For (as I was saying) ... γάρ here epexegetically introduces the full detail of what Iph. has before alluded to.
- id. θύω κ.τ.λ. Euripides borrows the account of Herodotus, (Melp. 103,) who says, "The Tauri sacrifice to the Virgin Goddess shipwrecked persons, and whatever Greeks they find on their coasts, in this wise: after preliminary consecration (καταρξάμενοι), they strike their head with a club... and this deity, to whom they sacrifice, (θύουσι) the Tauri themselves assert to be Iphigenia, the daughter of Agamemnon. And whatever foes they take, they treat thus: each one having cut off a head, takes it home: he then fixes it on a long pole, and places it high over his dwelling,—at any rate, higher than the chimney." See v. 74.
40. κατάρχομαι μέν. *Ich weih' das offer*. Hartung. This is the official word for consecrating the victim for sacrifice, by cutting off some hairs from its forehead, and throwing them into the fire upon the altar. Αἵγισθος... μσχίαν τρίχα Τεμὸν, ἐφ' ἄγνων πῦρ ἔθηκε, Electr. Eur. 811. "Et summas carpens *media inter cornua* setas, Ignibus imposuit sacris libamina prima," Æn. vi. 243; *ibid. prima=primitiæ*. Electr. Eur. 1222, *κατηρξάμαν*

- ματέρος, *I slew my mother.* χέρνιβας τ' ἐνάρξεται occurs Iph. Aul. 955. Σφάγια δ' ἄλλ. μ. ἔσωθεν, 40. Τῶν ἔσω δ' ἄλλοις μέλει, Ion, 414. The tragedians observe the rule thus expressed by Horace: "Neu pueros coram populo Medea trucidet,"—A. P. 185. Cf. v. 624, εἶσω δόμων τῶνδ' εἰσὶν οἷς μέλει τάδε. Shakespeare and the other poets of his age do not observe this nicety,—the classical Ben Jonson excepted. Webster and Marlow strangle, &c., on the stage.
43. λέξω πρὸς αἰθέρα. The Schol. says that persons who had bad dreams, told them to the Sun at daybreak, in order that he, being the enemy of darkness, might avert the evil of their visions. Eur. Med. 56, "Ὡσθ' ἡμερόσ μ' ὑπῆλθε γῆ τε κούρανφ Λέξαι, μολοῦσαν δεῦρο, δεσποίνης τύχας. Soph. Electr. 425, ἦνιχ' ἤλιφ δέικνυσι τοῦναρ. See Addenda.
45. παρθενῶσι. For the seclusion of Greek women in the Παρθενῶνες, see Smith's Dict. Antiq., p. 600, col. 2. See also v. 826, where Orestes convinces Iphigenia of his identity, by describing a spear preserved in the women's apartments.
46. χθονὸς νῶτα. So ἐπ' εὐρέα νῶτα θαλάσσης, Homer. Νῶτα γαίης, Pind. P. iv. 45; γαίης ἐν νῶτοις, v. 161 and v. 1446, *broad surface of the land.*
48. ἐρείψιμον. Here used (ἄπαξ λεγόμενον) for *shattered*; hence ἐρείπια, *ruins of a fallen edifice*, applied to carcases of slaughtered animals, Aj. 308: so δρόμους καμπίμους, v. 81, for κάμπτους. So in the mock-heroic "reparabilis (i. e. *reparata*) adsonat echo," Pers. Sat. i. 102; so σπόριμα (S. Mark, c. ii. v. 23), for σπορητὸς, Agam. 1363.
49. σταθμῶν, *doorposts.*
51. ἐπικράν. The capital of the pillar. See Porson, Hec. 782.
52. κόμας καθεῖναι, *demittere crines.* κόμ. καθῆκε would be the more natural construction. Herod. iv. 5, Ὡς δὲ Σκύθαι λέγουσι, νεώτατον ἀπάντων ἐθνέων εἶναι τὸ σφέτερον.
54. ὀδραίνειν. Sup. ἐδοξα, v. 44. See n. 161.
55. συμβάλλω, *I put together; conjecture.* Σοφότερ' ἢ κατ' ἔνδρα συμβαλεῖν ἔπη, Med. 673. The slave Xanthias says of a dream, οὐκ οὐκ ἐναργὲς τοῦτο συμβαλεῖν κ.τ.λ., Arist. Vespæ, 50.

57. στυλοὶ γὰρ κ.τ.λ. Cited by Stobæus (p. 331) thus: *παῖδες εἰσὶν ἄρσενες*. Grotius: "Domum columnina quippe sunt nati maræ."
58. χερνίβες: the water, or the vessel containing the water, of purification. It was sprinkled over the victim about to be sacrificed. So v. 622, *χαλτῆν ἀμφὶ σὴν χερνίψομαι*.
59. οὐδ' αὖ, *nor again (after considering)*.
63. ἐν πρ. κ.τ.λ., i.e. *with the Greek women-servants whom King Thoas hath given me*; put for *Ἑλληνίσων γυναιξίν*. So v. 66. Soph. Aj. 1044, *τίς δ' ἐστίν, ὄντιν' ἄνδρα προσλεύσεις στρατοῦ, for τίς δ' ἐστίν ἄνθρωπος ὄν . . .* See Matth. 416, β, n. 1. So "*Urbem quam statuo, vestra est.*" See v. 370.
66. τῶνδ' ἀνακτόρ. θ.: the *buildings* contiguous to the temple, which form the residence of Iph. and the Chorus. Cf. v. 41. So Ion, 55, *Ἐν δ' ἀνακτόροις Θεοῦ καταξῆ δεῦρ' ἀεὶ σεμνὸν βίον*.
66. ὄμμα π. στρέφω. So *πάντοσε παπταίνεις*, Il. v. 649. *ὄμμ' ἀναστρέφω κύκλω*, Helen. 1557. *παντᾷ τοι βλέφαρον διώκω*, Ion, 205. Polynices, as he enters, says (Phœn. 272), *ὄμμα πανταχῆ διοιστίον . . . μὴ δόλος τις ᾗ*. Soph. Aj. 11, *εἶσω τῆσδε παπταίνεις πόλης*. Similarly Ulysses and Neoptolemus are represented, Philoct. 28—40. "On the first appearance of the two friends, Pylades mounts a wall, from which he can look into the interior of the temple; while Orestes continues on the ground, and examines the building from below." C. Ed.
70. ἔνθα, *whither. Quo tendimus. S.*
71. ἔμοιγε. Supply *δοκεῖ: I do*. Conversation in alternate lines in trag. is called *στιχομυθία*, and is sometimes so constructed that the words of one speaker are continuous and slightly connected with the words of the other interlocutor. Compare Aj., lines 106, 108—10 with 107—9; and Ion. 534—6, Iph. Aul. 726—29; and see v. 1210 of this play.
74. γούν, *at any rate*.—*ξανθός* means *red* or *tawny*, as well as *yellow*. Plato, Tim. 68, β, defines it thus: *λαμπρόν τε ἐρυθρὸν λευκότε μιν γένετον ξανθόν γούνον*. When applied to horses, *ξανθός* is *chestnut*, or *bright bay*.—*θριγκάματα*: cf. v. 47, and v. 129. The *gilded* cornice of the temple.

75. ἀκροθίνια. Lit., *the topmost or best parts of a hearer*; here, *the epoula*. Cf. Æn. viii. 196, "Cacus, . . . foribusque superbis Ora virum tristi pendebant pallida tabo." See v. 459.
76. χρήσας, *by your oracles*.
80. ἡλαυνόμεθα. Ep. for ἡλαυνόμεθα.
82. τροχηλάτου. So "Make them like unto a wheel," Ps. lxxxiii. 13: ὁ Θεός μου, θεῶ ἀνθρώπων ὡς τροχου. So *vertigo* in Latin.
84. recurs at v. 1455, and is thought an interpolation by Markland, Seidler, and Hermann.
87. Dissyllabic prep. (exc. ἀνά and διὰ) become paroxytone when they follow their case, as ξένοιον περί (v. 1188); or when they stand between a subst. and its adj., as ἐμοῖς ἐπί γούνασι; or by following the verb by which they are compounded, as θανεῖν ἔπο for ἀποθανεῖν; or when they stand alone for the verb εἰμι comp. with themselves, as μέτα (v. 1300) for μέτεστι, ἐνι for ἐνεστι.
90. κινδ. ἐκπλήσ., *after completing the hazardous enterprise*.
91. τὸ δ' ἐνθένδ', *but furthermore*. So Philoct. 895, τί δῆτ' ἂν δρῶμ' ἐγὼ τούνθενδε γε. See Eur. Electr. 618. Herac. 279. The art. frequently stands in the acc. neut. with adv., in the sense of adv.; as τὸ πρὶν, *formerly*.
91. πέρα. The ult. in πέρα is long. Euripides frequently places this word at the end of a senarian. See Monk's Hipp. 1036.
92. ἦκα, *veni*; "I have come." So οἴχομαι, *porii*.
94. ἄγνωστον ἐς γῆν, ἄξερον. So Phil. 486, ἀκράτωρ δ τλήμων, χαλός.
96. τί δρῶμεν, *What are we to do?* In questions of doubt, when a person asks what he must do, the conj. is used without ἕν. Matth. 516, 2.—Ἀμφίβληστρον: lit., *a draw-net*. Agam. 1353, ἄπειρον ἀμφίβληστρον.
100. μοχλοῖς, *crowbars*. The three doorways of the Doric temple forming the scene, were probably closed by gates. So Medea, appearing to Jason, says, τί τάσδε κινεῖς κἀναμοχλεύεις πόλλας; Med. 1314.
105. χρησῶν οὐ κακιστόν, *We must not slight the oracle*. The

phrase might have been *χρησμός οὐ κακιστέος*. Verbals in *τέος* and *τος* are formed from the third pers. sing. of the perf. pass., by omitting the augment of the redupl., and changing *ται* into *τέος* and *τός*. Those in *τέος* correspond with the Latin part. fut. pass.; the neut. of those in *τέον* with the gerund: as *κακιστέος*, *contemnendus*; *-τέον*, *contemnendum est*. When verbals take an acc., they either remain neut. impersonally, and retain their obj. in the acc., as *here*; or they agree with the obj. in gender, number, and case, as *χρησμός οὐ κακιστέος*, *oraculum non contemnendum est*. See Matth. p. 365 and 743.

107. *νοτίδι*. Thucyd. iii. 21. ad fin.: *τὰς οὖν νύκτας, ὅποτε χειμὼν εἶη νοτερός, τὰς μὲν ἐπάλλεις ἀπέλειπον*. "Like foggy *south*, puffing with wind and rain." Shakspeare, *As you like it*, iii. 4.

110. *νυκτὸς ὄμμα λυγαίας*, *the eye of gloomy night*; a periphrasis for *a dark night*. So Ajax, 140, *ὄμμα πελειάς*—*a dove*. Antig. 879, *ὄμ. λαμπάδος*—*the sun*. Ion, 1261, *ὄμ. πατρὸς*—*a father*. See Matth. p. 704; and end of note on 191—4. Cf. Pers. 434, *κλειανῆς νυκτὸς ὄμμα*: *Λύγη* (*night*) is opposed to *λύκη* (*light*), as *nox* to *lux*, by antithesis. Donaldson.

113. *τριγλύφων*. Here the *Opæ*, or open spaces in the architrave, (afterwards called *Metopæ*, when filled up with alto-relievo,) between the Doric architectural ornament called the Triglyph. The scene (see the opening) represents a Doric temple. So Eur. Orest. 1365, *Κεθρωτὰ παστάδων ὑπὲρ τέρεμνα Δωρικός τε τριγλύφους*.

113. *δοιοί*—*ἐκεῖσε δοιοί*. Porson. Blomfield suggests *γείσα* for *γ' εἶσω*.

114. *ἀγαθοί*, for *οἱ ἀγαθοί*. Stobæus: "Non terret labor Fortem: laborem qui fugit, nulli usui est."

116-7. *μὲν—δέ*, *We have not sailed so far, merely to sail back again*. For the tense of *ἀρούμεν*, see Pers. Med. 848.

118. *ἀλλὰ . . . γάρ*. The sentence succeeding and explaining *ἀλλὰ* is generally omitted, when *ἀλλὰ γάρ* is used.

119. *δοιοί χθονὸς, ἀπὸ τερραριῶν*. So *ποῖ φρενῶν ἔλθω, πάτερ*,

(Ed. C. 310. *οὐδ' ὄρῶν ἴν' εἰ κακοῦ*, Ed. T. 367.—*Κρόψαντε λήσομεν*. The dual and plural may refer to the same persons.

120. τὸ τοῦ θεοῦ=δ θεός. See v. 467. "Ἀχρηστον is a word relating to oracles: *unsaïd*; i.e. without fulfilment. "Non enim Dei quidem culpa fiet, ut *indicta* cadat ejus dictio." Herm. *Irritum*: Liddell and Scott ad loc.
122. Cf. αἰσχρὸν τε μοχθεῖν μὴ θέλειν νεανίας, Eur. *Cressæ*, Fragm. vi.—Σκῆψιν, *detrectandi prætectum*. Agam. 859. Arist. *Acharn.* 392, σκῆψιν . . . οὐκ εἰσδέχεται.
123. εὐφαιμέτε. Doric for εὐφημέτε. The Doric dialect is admissible in the lyric parts of tragedy. So v. 687. The Chorus, composed of Greek matrons and virgins, suppose that they are summoned to commence a sacrifice to Diana. The formula expresses dissent or dislike of words which imply ill-omen.—*Εὐφημα φώνει* (Aj. 362) refers to *συνδίδιον* in the preceding line. The formula becomes *εὐφημος ἴσθι*, Hipp. 72A. So in Latin, "Quod Di prius omen in ipsum convertant," (*Æn.* ii. 190.) refer to the words *magnum exitium*, preceding. To abstain from ill-omened words was especially necessary in commencing a sacrifice: hence the phrase, *Favete linguis*=*Tacete*. "Dicamus bona verba: venit Natalis ad aras," Tibul. ii. 2. 1. "Male ominatis parcite verbis," Hor. iii. 14. 12. "With lucky words," Milton, *Lycidas*.
124. δισ. ξυγγ. πέτρ.: the Symplegades. See v. 889. See the lively description given by Val. Flaccus (*Argon.* iv. 587—710), of the passage of the Argo between the Symplegades.
127. Δίκτυονα. Name of Diana in Crete; from *δίκτυον*, a net; borne by Artemis, as a goddess of the chase. Monk, Hipp. 145. "Queen and huntress, chaste and fair." Ben Jonson.
128. Ovid describes what he probably saw in his banishment: "Templa manent hodie, vastis innixa columnis, Perque quater denos itur ad illa gradus." *Ov. Pont.* iii. 2. 49.
130. πόδα πέμνω. So v. 942.
131. κληροῦχου, *priestess*; i.e. Iphigenia: see v. 1463. So *Æsch.* *Supp.* 287, Κληροῦχον Ἦρας φασὶ δωμάτων ποτὶ Ἴδ' γενέσθαι

τῆδ' ἐν Ἀργεῖα χθονί: and Ἀφροδίτας θαλάμων κληδοῦχον, Hippol. 543.

183. *χόρτων* is in constr. with *Εὐρώπῳ*. The gen. is often used to denote the person or *thing* (as *χόρτων*) in which anything is found, whether as a property, or quality, or duty, &c. Matth. § 315, p. 582. Cf. "Nam procul a Geticis finibus arbor abest," Ov. Trist. iii. 12. 16.

138. *ἄγαγες ἄγαγες*. So *οἶαν, οἶαν—δόμῳ, δόμῳ*, v. 150. Aristoph., *Ranæ*, (1352-5,) parodies this practice of Euripides: *ὁ δ' ἀπέπτατ' ἀπέπτατ' εἰς αἰθέρα—ἔβαλον ἔβαλον ἃ τλάμων*.

144. *ἔγκειμαι, ορεσῶ* do. Cf. *Androm.* v. 91, *ὅσπερ ἐγκείμεσθ' ἀεὶ θρήνοισι*: and *Helen.* 924, *ὀϊσω ἔγκειμαι κακοῖς*. "How I indulge, *am occupied in*, sad dirges, even lyre-devoid (i.e. harsh) complaints of a not-tuneful strain."—'Ἐλέγους is in app. with *θρήνοις*. Euripides frequently *hears up* words containing but one idea, but intended as a sonorous material for music.

146. *ἀλύροισι ἐλέγους*. *ἄλυρον ἔλεγον*, *Helen.* 185.

149. *κατακλειομένα*. Nom. in ref. to *ἔγκειμαι*, v. 143.

150. *οἶαν ἰδ. ὕψ.*, according to the dream which I saw. Matth. p. 799. Elms. proposes *τοῖαν*. Aristoph. (*Ran.* 1331—65) parodies this dream of *Iphigenia*.

151. *ὄρφνα*. Cf. *ὄρφναία νύξ αἰολόχρωσ*, Eur. Fr. Peirith. iii. So *Ran.* 1331, *ᾧ Νυκτὸς κελαίνοφαης ὄρφνα*.

154. *φροῦδος*. *φροῦδη Γλύκη*, *Ran.* 1343; and *Acharn.* 470, *Εὐριπ. φροῦδά μοι τὰ δράματα*. See also *Arist. Nubes*, 718—22. This is a favourite word of Euripides, occurring in this play thrice, here and vv. 1289, 1294; five times in the *Troades*, three times in the *Rhesus*, *Medea*, and *Andromache*; twice in the *Alcestis*, and in the *Herc. Furens*: *Ion*, 865. The word (*προ-δδος*) signifies *gone*, (1.) on a journey; (2.) so as to be missing,—as *wealth*; (3.) to be no more,—i.e. *dead*.

157. *μοῦνόν με κασ. συλῆς*. *συλῶν* governs two acc. See v. 1267, and Matth. § 418, c, p. 671.

161. *ὀδραίνειν*. Lit., to *sprinkle*, as in v. 54; here, to *pour out*.—*γαίας νύκτοις*: see n. 46.

162. $\bar{\varphi}$ ὕδραι. *χοὰς*, to offer libations to . . . : lit., to water; i.e. to render fluid.
163. *πηγάς κ.τ.λ.*: *milk*. Milk, honey, and wine were offerings for the dead. Libations of honey and water were set apart for the Furies. (Ed. C. v. 481. Cf. Pers. 615, ἄπερ νέκροισι μελικτήρια γάλα . . . ἀμπέλου γάδος. Or. 115, μελίκρατ' ἕφες γάλακτος, οἴνωπόν τ' ἄχνην. Æsch. Eum. 107, says, *χοὰς δολινοῦς, νηφάλια μειλίγματα*.)
165. *ξουθᾶν*. Cf. τῆς ξουθοπτέρου πελάνφ μελίσσης, Eur. Cressæ, Fragm. xiii.; and ξουθῆς μελίσσης κηρόπλαστον δογανον. Soph. Fragm. 464. A colour between red and yellow.
166. *κεῖται*, are usual; established. See v. 1189.—*θελεκτήρια, soothing*. See Choeph. 13.
167. *ἔνδος*, for ὄδς ἐν χειρσί. Cf. καὶ μοι χερὸς τις ἐνδότω στηρίγματα. Iph. A. 617. [Used only once more by Eur., Cyc. 510: φέρ', ἄσκον ἔνδος μοι. Badham.] Cf. ἄν ἐνδοφ καιρόν, Dem. Phil. A. 45.
169. *Ἄιδα*: the Doric gen.
173. The Greeks in their funeral rites disposed in various manners, of the hair, which they cut off from the head: it was sometimes cast upon the pyre; sometimes laid upon the grave; and sometimes (Aj. 1174, Il. φ'. 135) placed upon the body of the deceased. Æsch. Choeph. 172, *ἔπεμψε χαιτήν κουρίμην χάρην πατρός*. Eur. Supp. 973-4, *κεῖται μνήματα, πένθιμοι Κουραὶ καὶ στέφανοι κόμας*. A cippus is preserved in Pompeii, found in the street of Tombs, the summit of which is cut to imitate hair. See "Pompeii," vol. ii. p. 257. Lib. of Entert. Knowledge.
175. *ἀπελάσθην*, I was taken away from. Cf. Med. 166, and see v. 1260, on the use made by Euripides of the 1 aor. mid. of ἀποναίωμαι.
176. *δοκῆμασι*, as men suppose. Troad. 411, καὶ [τὰ] δοκῆμασιν σοφά.
178. *ἀντιψ.*, *responsive*.
179. The females, composing the Chorus, had probably been taken prisoners, and sold into the Tauric Chersonesus, or *Crimesa*. They are here represented as using the Tauric tongue in the

- Tauric rites. Cf. Orest. 1392, ἀρχὰν θανάτου βάρβαροι λέγουσιν, αἰαῖ, Ἀσιδῖ φωνῆ.
184. μελομένην, an object of concern; grateful. Ἰακχὰν μελομενεῖς, Pflanz. 1322. φθιτῶν ψδάν, Herc. F. 1026.
185. ὀμνεῖ, commends. Δίχα παίδων. The psan, as being connected with victory, was of a joyous strain.
189. From whom, among the Argive kings, shall I date the commencement of our calamities?
- 191-4. And the Sun, removing his sacred splendour from his seat, (in the heavens,) puts in motion (ῥασσει), i.e. occasions, troubles after troubles, in consequence of the winged agile horses of Pelops.
- ῥασσω is sometimes used transitively: Aj. 32.—ἴπποις: fem., as in v. 2; dat. of cause after ῥασσει: and here, Euripides has two merely ornamental epithets. See v. 1245. Pelops threw Myrtilus into the sea. See Orest. 990-4.—Ἀλλὰ ῥασσω (like ἀμβλω) is used, like the Latin *muto*, (see v. 397,) in the sense of removing; exchanging one place for another.—Ἔδρα is said of the sun: ὁ ἥλιος ἐκλιπὼν τὴν ἐκ τοῦ οὐρανοῦ ἔδραν, Herod. vii. 37. The sun may be supposed to be outraged by the shamelessness of iniquities committed in open day.—Ὅμμ' ἀγῆς may be taken to mean ἀγῆ. See v. 110 on this periphrasis.
196. ὀδύνα, being the grief arising from woe, is put for the woe itself. Cf. Orest. 968, ἕτερα δ' ἕτερος ἀμείβεσθαι πῆματα.—Sup-
ply (v. 195) ὀδύνας with ἄλλαις.—Μελᾶθροισι, to the house (of Pelops).
196. χρυσίας ἀρνύς. χρυσῆς ἀρνός, v. 818. Eur. Electr. 705. So Senec. Thyest. 225:—
- “Est Pelopis altis nobile in stabulis pecus,
Arcanus aries, ductor opulenti gregis;
Cujus per omne corpus effuso coma
Dependet auro: cuius e tergo novi
Aurata reges sceptrata Tantalici gerunt;
Possessor hujus regnat.”
197. φόνος δ. φ. So ἔργον ἐπ' ἔργῳ, “Trouble upon trouble,”—Theocr. Id. xv. 20.

201. ἀσπούδαστα, *things not worth serious trouble; mischief*. So στερόδοντά τ' ἀσπούδαστα, Eur. Bacch. 913,—“In full pursuit of mischief.”
202. δυσδαίμων δαίμων: *an evil fate*. So νέμφαν δύσνυμφον, v. 216.
204. μητὲρ ζώνας, *of my mother's wedlock*. *Solvere zonam* is a common expression for marriage,—the girdle not being worn by married women; as in Crete, at the present day. See Smith's Dict. Antiqq. p. 1069, b.
205. The nuptial night of Agamemnon and Clytemnestra.
206. λοχίαν στ. π., *the rigid discipline of child-birth*. So Med. 1027, στερεὰς ἐν τόκοις ἀληθόνας. Diana, as Eileithuia, is more generally said to preside over child-birth,—λόχος. 211, Πατρώα λάβη: “pernicie à patre illata.” Bothe.
212. εὐγάθητον. Doric for εὐγήθητον.
213. εὐκταίαν, *as a votive offering*.
216. Musgrave and Hermann read νυμφεῖον: abstract for the concrete νύμφη. Ἄλλὰ κτενεῖς νυμφεῖα τοῦ σαντοῦ τέκνου; Soph. Ant. 568. δούλευμα for δούλος, Ion, 748. So “non vitiosus homo es, Zoile: sed vitium,” Mart. *servitia* for *servi*, Tacit. “Abraham's numerous servitude,” Milton, P. L. xii. 132.
217. τᾶς Νηρέως: Thetis. Agamemnon had pretended to marry his daughter to the son of Thetis and Peleus,—Achilles.
218. ἀξείνου πόντου. The true epithet of the *Black Sea*, called εὐξείνους in order to propitiate it. See v. 253. Ovid says, “Quem tenet *Euxini mendax* cognomine Pontus.” So the Ἐριτύες are called Εὐμενέες, or “kind.” In Ireland, the fairies are called *Dhaoín Shea*, “the good people.” Cf. Androm. 794-5, καὶ ἐπ' Ἀργίου δορός (ship: see v. 1326, Iph. T.) Ἄξενον ὑγρὰν Ἐκπερᾶσαι πυντιᾶν Συμπληγάδα.
219. δυσχ. οἴη. Ovid, (Trist. iii. 12. 15,) “Nam procul a Geticis finibus arbor abest.”
221. τὰν Ἄργει Ἥραν. So Herac. 348, Ἀργείων . . . Τῶν μὲν γὰρ Ἥρα προστατεῖ. Argos was the favourite seat of Juno. Virg. Æn. i. 28, “Prima quod ad Trojam pro caris gesserat Argis.”

222. καλλιφθ. The shuttle is so called from its shrill sound. So Virg. *Æn.* vii. 14, "Arguto percurrens pectine telas." So Sapph. Fragm., Γλυκεία μάτερ, οὐ δύναμαι κρεκεῖν τὸν ἰστόν. The lyre is called καλλιφθογγος, Herc. F. 350. See Addenda.
223. Παλλάδος. The sacred *peplos* was woven by select virgins called Ergastics, who depicted in needlework principally the combats of Pallas against the Titans. So Eur. *Hec.* 466, ἡ Παλλάδος ἐν πόλει—ἐν δαυδαλέασι ποικίλλουσ' ἀνθοκρόκοισι πήναις, "Ἡ Τιτάνων γενεάν. Ion, 211, the Chorus of Athenian women (seeing Pallas embroidered on the hangings at Delphi) says, λεύσσω Παλλάδ' ἐμὰν θεόν: and see v. 196, *ibid.*
224. ἀλλ' αἰμ. κ.τ.λ. This sentence is composed of the two phrases, αἰμ. ξ. α. (for αἰμ. ξένους,) and αἰμάσσειν βωμούς. Matth. p. 682. *Staining the altar with blood, which is the fate of strangers, (a fate) ill fitted to the lyre.*
232. See v. 1250. ἔτι γὰρ ἐστὶ νήπιος [Ὀρέον.], *Iph. Aul.* 466.
235. σκηπτούχον, *heir-apparenti.* σκηπτουῦχοι βασιλῆες, Hom. The sceptre was a token of royalty, being a headless spear. So "purâ juvenis qui nititur hastâ," Virg. *Æn.* vi. 760.
236. καὶ μὴν δε often introduces a new actor. So *Antig.* 626, δε μὴν ["But here comes"] Αἰμων, παῖδων τῶν σῶν νέατον γέννημα. The Chorus often describe the appearance of a new-comer, before he actually enters the stage. So *Soph. Philoct.* 540, δ μὲν, νεὸς σῆς ναυβάτης, δ δ', ἀλλόθρους, Χωρεῖτον. Monk, *Alc.* 137, and *Blomf. Prom.* 977.
238. So δ γὰρ με Θεσίεω παῖς, Ἀμαζόνος τόκος. Monk, *Hippol.* 10.
239. καινῶν, *strange*: as νέον, v. 227.
240. ἔστιν ἐκπλήσσον, for ἐκπλήσσει. Matth. § 559. The part. with ἐστί, εἰσί, γίγνεται, and sim. verbs, frequently—the finite verb. Aj. 588, μὴ προδοῖς ἡμᾶς γένη. "Ἦσαν ἰέστες for Ἰεσαν, Herod. i. 57. ἦν διδάσκων for διδάσκει, St. Mark, i. 3. In Latin, *est egeus*—*eget*, Hor. *Od.* iv. 8; *est adhorrens*—*adhorret*, Cic. *ad Divers.* xiii. 12.
241. κυανίαν Συμπληγάδα. So *Med.* 2, κυανίας Συμπληγάδας. See v. 392 and 421.

242. δίπτυχοι. Lit., *twofold*. The first member in compound adjectives often serves for both. So κοιφονόων τε φύλον ὀρνίθων, for κουφῶν, Antig. 342. δίπτυχος, for διπλοῦς or δισσοῦς, is a favourite word with Euripides. See Orest. 625, 1295; Phœn. 1357; Ion, 1010; Electra, 1238; Med. 1133; Androm. 471 and 578; Troad. 280, 286; and v. 474 of this play. τρίπτυχος occurs Phœn. 1649.
244. κατάργματα, for κατάρχομαι, v. 40.
245. So v. 669, ταῦτα δὲ φθ. λέγ.: *But you have the start of me in saying this.* φθάνω with a pres. part. denotes, *you cannot make too much haste*. See Matth. 553. Οὐκ ἂν φθανοίτην τοῦτο πράττοντ', Arist. Plut. 458. φθάνοις δ' ἂν οὐκ ἂν τοῖσδε συγκρόπτων δέμας, Heracl. 721.
248. "Pyladæ nomen non nōrat Iphigenia: ideo poeta (v. 61) dicentem fecit non fuisse filium Strophio, quum ipsa ad Tauros transferretur." Herm. Similarly, Electra is represented by Euripides as unable to recognise her brother Orestes, being but a child at the period of his banishment: Electra, vv. 540, 599.
252. τυχόντες: *And where did you meet with them, and take them?* for they must first have met them by chance, before they took them. See Matth. 553. Supply πῶς with εἴλετε.
253. ἀξένου. See n. 218.
254. So τίς δὲ κοινωνία φωτὶ πρὸς σκότος; 2 Cor. vi. 14.
258. χρόν. γ. ἤκ. ἐπει. "Diu est ex quo." Seidler. *For these men have come a long while since the altar of the goddess was (last) empurpled with Greek blood-streams.* It would seem from vv. 337-9 that no Greek blood had yet been spilt. Eur. Cyc. 249, χρόνιος δ' εἰμ' ἀπ' ἀνθρώπων βορᾶς, 'tis long since I have eaten human flesh; Eur. Electr. 1308, χρόνιον σ' εἰσίδῶν, *having seen thee after a long time.* Dindorf reads οὐδέ πω, *nor yet*.
261. The comp. of φορβῶς are usually *transitive*. Seid. *πύρρον*, governed by εἰς. Eur. Andr. 985, εἰσπεσεῖν ξυμφορᾶν. Matth. 426. The acc. is used on account of the prep. with which a verb is compounded, if the prep. of itself, in the same sense, governs the acc.

263. ἀγμός. Cf. Bacch. 1093, διὰ δὲ χειμάρρου νάπηι ἀγμῶν τ.
—πορφ. στ. Huts of divers for pearl-fish, which were used in
purple dyeing.

264. "Two such I saw . . .

Their port was more than human as they stood :
I took it for a faëry vision
Of some gay creatures of the element
That in the colours of the rainbow live,
And play i' the plighted clouds. I was aw-struck,
And, as I past, I worshipt."

This imitation of Milton's favourite poet Euripides is pointed
out by Dr. Warton, Comus, 291.

266. ἄκρ. δακτ., on *tip-toe*. Eur. Bacch. 709, ἄκροισι δακτύλοισι
διαμῶσαι χθόνα.—Eis ἄκρους τοὺς δυνχας,—at the fingers' ends.
Eur. Cyc. 159.—πορθμεύων ἴχνος. ἐρέσσων πόδα. Iph. Aul. 139.
"ἴχνος (so also v. 752) for ποὺς is very frequent in Eur.: e.g.
Phœn. 850 and 1406; Iph. Aul. 1042; Ion, 663, 741 and 793;
Bacch. 1134; Orest. 227 and 1425; Troad. 232, 1330. So in
Latin, *vestigia*. Milton, S. Agon.:

"With joint pace I hear

The tread of many feet *steering* this way."

πορθμεύω is also of frequent occurrence in Euripides: the
phrase occurs seven times in this play. See also Androm.
1229; Iph. Aul. 6. Ἐκπορθμεύειν occurs Helen. 1179.

267. δαίμ. οἶδε, *These are some deities who sit here.*

270. παῖ Λευκ. The son of Ino, Melicertes, was called Palæmon
after his immersion in the waves, during the flight of his mother
from his father, who went mad. The Latins called him Por-
tunus. He was supposed to assist shipwrecked mariners.
Virg. Geor. i. 436, 7, "Votaque servati solvent in littore nautæ
Glaucō, et Panopææ, et Inoo Melicertæ." The Isthmian games
were dedicated to him. Herm.

271. See Ov. Metam. iv.

272. Or whether ye are the Dioscuri that sit on the shore.
εἶτε is here followed by ἦ, instead of εἶτε. Matth. p. 1102.
Musgrave remarks that the Crimean herdsmen could not have

- known, that the brothers of Helen had been deified. Euripides therefore takes a poetic license.
273. *Νηρ. ἀγ.*: literally, *the delight*; *Nerei deliciæ*, i.e. the children. So *Καδμείας νόμφας ἀγαλμα*, Ant. 1115. See *Prom. V.* (Blomf.) 475.
276. *εὐχαῖς*, dat. of cause. 'Εφθ., *naufragos*, Bothe; *vagantes*, Blomf. *Persæ*, 457.
278. *κλύοντας*. Used as a second aorist, as is usual.
279. *ἔδοξε*. In the first line, *he appeared*; in the second, *it seemed good to us*.
283. *ὠλένας τρ.*: ἄκ. ὠλ. is the acc. of the object or part affected. Sometimes *κατὰ* is found with this acc. So "tremitt artus," Virg. ὠλ. here expresses that part of the subject, in which the quality of *trembling* is more particularly found. *Matth.* § 423, 4. So v. 685, *πυρωθῆναι δέμας*, *to have my body burned*.
284. *βοῆ, κυναγὸς ὤς*. Orestes in his frenzy utters a hunter's cheer, on seeing a wild beast break out upon him and his brother-huntsman. Orestes (v. 709) calls Pylades his *ξυγκυναγός*. Hippolytus so terms Diana, *Hipp.* v. 1093. See also *Bacch.* 1146.
287. *ἔστομ., whetted; armata*,—like the edge (*στόμα*) of a sword. *St. Luke xxi. 14, πεισοῦνται στόματι μαχαίρας*. So a two-edged sword is called *δίστομον*, *Eur. Hel.* 983; *δέξυστομος μάχαιρα*, *Eur. Suppl.* 1206; *Aj.* 651, *βαφῆ σίδηρος ὤς, ἐθελόνθην στόμα*. *Στομοῦν* is properly *to sharpen weapons*: thence transferred to other objects, which are used for a hostile or deadly purpose. Seidler.
288. *χιτώνων*: see *Addenda*.—*πῦρ πν. κ. φ.* So *Θυιάς ὤς, φόβον βλέπων*, *S. c. Th.* 494; *Act. Ap.* ix. 1, 'Ὁ δὲ Σαῦλος ἔτι ἐμπνέων ἀπειλῆς καὶ φόβου. The heads of the Furies are supposed to be here muffled up in the long sable vest (*χιτῶν*) peculiar to their costume.
289. *πτεροῖς ἔρ.* "Oars his way," Milton. The Furies are represented either winged or wingless; as *Eum.* 51, *ἄπτεροι*. See *Smith's Smaller Class. Dict.* "Remigium alarum," *Æn.* vi. 19.

- "Ventorum adremigat alis," Buchanan, Ps. xviii. "The boat, light-skimming, spreads its oary wings," Thomson, Autumn.
290. πέτρων ὄχθον. "Like a mass of rock." Bothe. Or, the rock on which Orestes was sitting; accus. after ἐρέσσει, verb of motion. Herm.
292. ταῦτα: ἡλλ., here, *put one thing for another; mistook*; i.e. imagined the lowing of the calves and barking of the dogs to be the cries of the Furies. Herm. See Addenda.
295. συσταλ., *huddled together, as at death's door*. Seidler reads θαμβούμενοι.
296. χερί. The *l* is long before σ. So "occultā spolia," Juvenal. See Matth. § 25, obs. 2.
298. πλευραί, *the ribs*; λαγών, *the hollow part below the ribs*.
299. θεὰς ἀμ. τ., *thus to revenge himself on the goddesses*. τῶδε for οὕτως. So τῶδε μαινεταί, Il. ε'. 185. 827.
303. κόχ. τε φουσ. So Virg. Æn. vi. 171, "Dum personat æquora concha."
307. πίτυλον. "Sonus qui a crebrâ pultatione oritur." Blomf. S. c. Th. 855. *Sound of oars*, v. 1346. See v. 1050 and 1395. Πίτυλος is applied to δορδς, Herac. 834; to φόβου, Herc. F. 816; to νεώς and χειρδς, Troad. 1123, 1236; to δακρύων, Hipp. 1462; to σκόφου, Alc. 814. See Monk, Hipp. 1462.
309. προῦργου, *conveniently, opportunely*.
310. βέλλων, ἀράσων. The same words occur Androm. 1154. Hecub. 1175. This is termed by grammarians "asyndeton." So Æsch. Choeph. 281, κινεῖ, τὰράσσει.
312. "Tegendo prætendebat," Dind.: *held before him as a covering*.
313. παραδοκῶν, *eagerly watching* (with outstretched head) *the coming darts*: σάλπιγγος ἀδὴν προσδοκῶν παραδοκεί, Eur. Rhés. 144.
314. φίλ. ἐνδ., *his friend*.
316. κλύδ. πολεμίων. So κλύδ. ἔφιππος, Soph. Electr. 733; κλύδ.

- πολέμος, Ion, 60. So "a sea of troubles," Shakspr., Hamlet. *κακῶν πέλαγος*, Eur. Suppl. 824.
322. If a long stop be placed after *κάλλισθ'*, supply *ἔρα*. So Eur. Cyc. 595, ἀλλ' ἔρας ἀνὴρ ἔσει.
322. *χερὶ, ὀφθαλμῷ, ποδί, &c.*, are often used expletively.
323. *δίπαλα ξίφη*, two-handed swords; or, *wielded with all their might*: as *πῦρ δίπ.*, Troad. 1102. The *spear* was brandished twice, to ensure greater force when thrown.
327. *ῥῆν*: *nuper, modo*.
329. *Νο one was lucky enough to hit the victims of the Goddess*.
330. *νιν* is of all numbers and genders, though not often used for the plural. *μιν* in Homer. Put by the tragedians for the acc. sing. and pl. of *αὐτός*, and the three genders, *αὐ-των-ην -ο-ους-ας-α*. See Matth. § 146. p. 239.
333. *καθεῖσαν*: Attic for *κάθεσαν*. Matth. p. 347.
334. *ὅσον τάχος*, as quickly as possible; *quam celerrime*. So *ὡς τάχος*, *ὅτι τάχος*, *ἐν* or *σὺν τάχει*.
335. *χέρνιβας*. See v. 58.
336. *εἴχου*, *thou shouldst wish*. The imper. here does not command, but advises what should be done according to the situation of the doer. Matth. p. 864.
340. *You have told marvels (about) the one who has appeared*. So *Λέγουσι δ' ἡμᾶς*, *they say of us*.—Med. 250. Matth. p. 669. *Πότε* is often inserted after *δοτις* reverentially or uncertainly. So *Ζεὺς, δοτις ποτ' ἐστίν*, Agam. 155. The phrase implies, when applied to the gods, an anxiety to avoid offence by using a wrong appellation. Thus Homer and Callimachus, in their hymns to some of the gods, enumerate several of their titles. To this solicitude Milton alludes, when, after variously addressing Light (P. L. iii. 2), he subjoins, "May I address thee *unblamed*?" So Gray, in his Chartreuse Ode, says, "*quocunque gaudes nomine*." Cf. Eur. Phaeth. (Fragm.) iii. v. 12, Ἀπόλλω δ' ἐν βροτοῖς σ' ὀρθῶς καλεῖ, Ὅστις τὰ σιγῶντ' ὀνόματ' εἶδε δαιμόνων.

341. Ἑλλην: used in the fem. gender: v. 495. Heracl. 130. Agam. 1225.
342. κόμιζε μολών, *go and fetch*. See v. 350 and 483. In the Tragic writers especially, ἰών, μολών, ἐλθών, ἔχων, λαβών, and the comp. of ὦν, as παρών, ξυνών, are used pleonastically with the verb. Matth. p. 1144; Valcken. Phœniss. 481. See v. 1448, *infra*.
- εἶεν, Viger takes to be εἴησαν: Blomfield, the third sing. of εἶα. A common Att. particle to express transition from a settled point to a new statement, or in qualifying a previous assent; sometimes (as v. 467), for ἔγε. εἶεν, δείξομεν, *Come, we will shew*,—Choeph. 645.
343. τὰ δ' ἐνθ. οἶα, *But what shall take place here*, i.e. in the temple, φροντιούμεθα, for φροντιῶ. A woman speaking of herself in trag., often uses the plural.
344. ὃ καρδία. So Hercules says to *himself* (Alc. 837), ὃ πολλὰ τλάσα καρδία: so Medea (1052), μὴ δῆτα, θυμὲ, μὴ σύ γ' ἐργάση τάδε. Cf. Arist. Acharn. 480—8, ὃ θυμὲ—ὃ τάλαινα καρδία κ.τ.λ.
348. ἡγριώμεθα—δοκοῦσα. If Iph. had used the plur. part., she would have said δοκοῦντες. See Dawes' Canon, (Pors.) Hec. 509. For the change of number, comp. Phil. 645, χωρῶμεν, ἐνδοθεν λαβὼν στου σε χρεία ἔχει: see v. 578.
349. ἥλιον βλέπ., *lives*. φῶς denotes *life*, as darkness and Hades denote *death*. "Si lux alma recessit," Æn. iii. 311. So Aj. 962, κεί βλέποντα μὴ 'πόθουν. So εἶναι ἐν φάει, ὄρᾶν φῶς, v. 564; so "lucem intueri," Cic. pro Mil. c. 1.
353. οὐ φρονοῦσιν εἶ, *are not well-wishers*.
354. οὔτε—οὐ for οὔτε—οὔτε. Ed. Col. 972, ὅς οὔτε βλάστας—πατρὸς, οὐ μητρὸς εἶχον. See *infra*, v. 373-4.
360. ὁ γεννήσας πατήρ. So v. 472, μήτηρ ἢ τεκοῦσα: a usual pleonasm in trag. So Μητρὸς ἤ μ' ἐγείνατο, Soph. Electr. 261; οὐκφύσας ἐμέ, Philoct. 89.
362. ὄσας in the sense of *quoties, frequenter*. Ἐξηκ., *I stretched forth*. So Callim. Hymn. in Dianam, 27, πολλὰς δὲ μάτην

ἐτανύσσετε χεῖρας. Γενείου, gen. of obj. after a verb of motion. Matth. p. 572. Ἐπὶ or κατὰ understood.

363. γενεῖον—γονάτων. So Hom. Π. α'. 500, Καὶ βὰ πάροιθ' αὐτοῦ (Θέτις) καθέξεται, καὶ λάβει γούνων Σκαιῆ. For the custom of touching the chin, cheek, hand, and knee of the person entreated, compare Eur. Suppl. 277, πρὸς σε γενειάδος . . . ἄντομαι, ἀμφιπίπνουσα τὸ σὸν γόνυ καὶ χεῖρα δειλαία. The beard of men was had in especial honour; hands were the sign of faith in compacts; of the knee Pliny says, N. H. xi. 45, "Genibus quædam religio inest observatione gentium: hæc supplices attingunt," &c. The knees were held the seat of strength. "Dum genua virent," Hor.; Θεῶν ἐν γούνασι κείται, Hom. Od. i. 267. *It depends solely on the will of the gods.*

364. νυμφεύομαι νυμφεύματα: νυμφ. is the cognate acc. So γαμεῖν γάμον: somniare somnium. See Matth. p. 680, obs. 3. So Shakspeare, Romeo and Juliet, act iii. sc. 5, "Thank me no thankings, nor proud me no prouds."

365. σέθεν, from σέοθεν, for σοῦ. So ἐμέθεν for ἐμοῦ.

367. ὕμν. νιν ὕμεν, hail it with bridal songs, i.e. νυμφεύματα ἐμὰ. for νιν, see v. 330.—ἀυλεῖται, resounds with the flute. So χορεύεσθαι, to resound with choral songs, (Ed. T. 1093. Θηηπολείται ἔστν κ τ.λ.=μάντεις κατ' ἔστν θυηπολοῦσι, Herac. 401. Γαίαν βοᾷσθαι ὕμνῳδίας, Helen. 1450.

369. ἔρα, it turns out. So v. 1310, σὸν δὲ κατ' οἶκον ἦσθ' ἔρα. Ἄιδης: so Antig. 816, Ἀχέροντι νυμφεύσω. Troad. 445, Ἐς Ἄιδου νυμφίῳ γημώμεθα. Ἄιδης νιν (Ἰφιγένειαν) νυμφεύσει τάχα, Iph. Aul. 461.

370. ὄν μοι πρ. πόσιν, for ὁ πόσις ὄν μοι πρ.

372. διὰ καλ. ἔχ., i.e. veiling, as was the custom of newly-married virgins. Διὰ, through, forms various periphrases with εἶναι, γίγνεσθαι, ἔχειν, &c. So διὰ μάχης μολεῖν—to fight, Iph. Aul. 1392: δι' ὀργῆς ἔχω, I am angry; δι' οἴκτου ἔχω, I pity. See v. 683, and Matth. § 580, c, p. 1012.

377. ἤξουσα: ventura; likely to come.—αὐ πάλιν and αὐθις αὐ πάλιν are frequent combinations in the tragic poets. Phil. 952; (Ed. C. 1418; Aj. 305.

379. *ζηλωμάτων*, governed by *ἐκ*: *envious condition*; *ζηλῶ* being used for *μακαρίζω*. Blomf. Prom. 336.
380. *ἔχω μομφάν* and *μίφωμαι* are phrases usually applied to the neglected honours of the gods. Il. α'. 93; Aj. 180.
382. *χερῶν*: the dative.
384. *βροτοκτόνοις*. Compounds of *τίκτω* and *κτείνω* with a noun acute the penult. if they have an act. signification; the antepen., if passive. See v. 389 and 1063.
386. *Ἀμαθίαν*, for *Ἀμαθῆ*, i.e. Diana.—*ἐγὼ μὲν οὖν*, I on the contrary. So Cœd. C. 30, 31, *Οἱ ἡ δεῦρο προστελεχοντα κἀξορμώμενον*; A. *καὶ δὴ μὲν οὖν παρόντα*.
390. *ἀναφ. τὸ φ.*, *impute the crime*. See v. 23.
391. *Ἔμοι δ' ἔπορα, γαστρίμαργον Μακάρων τῷ εἰπέω*. Pind. Ol. i. 82.
394. Pr. V. 905, *Ὀϊστρου δ' ἔρδης χρεὶ μ' ἔκυρος*. Whence the Italian *estro*, "the divine afflatus of poetry." *Frenzy of Io*, put for *frenzied Io*.
397. *διαμείψας, having crossed*. So *διαμ. ὄδον, to make a journey*, S. c. Theb. 325. The foundation of the phrase is change from place to place. So "Velox amœnum sæpe Lucretilem mutat Lycaeo Faunus," Hor. Od. I. xvii. 1. See v. 193.
400. *Ἐυρόταν, Δίρκας*, i.e. Spartans or Thebans. *δονακέντος Ἐυρότα*, Eur. Helen. 206. *δονακέχλοα*, offc. epithet of rivers, and thence of river-gods. Virg. Ec. vii. 12. "Next Camus,—came footing slow,—and his bonnet *sedge*," Milton, Lycidas. The Eurotas is thrice called *sedgy* in Eur. Hel. vv. 208, 349, and 498;—*δονακτρόφος*, Iph. Aul. 179.
403. *ἔμικτον, unmingling with others*; i.e. inhospitable. So *ἔπιστος* is used actively,—*unbelieving*, v. 796. Cf. *φίλοις τ' ἔμικτός ἐστι καὶ πάσῃ πόλει*, Eur. Fragm. Ixion, iv. Polyphemus is called *ἔμικτον ἔνδρα*, Cyclop. 429.
404. *διατέγγει* here governs (see Matth. p. 655) *αἷμα* and *βωμοῦς*: *sprinkles with blood the altars*. *δία τέγγει*, Dind.
406. *ναοὺς περικ.* So *ναοὺς ἀμφικύβας*, used adjectively, Antig. 285.

407. *βοθίαις*. So also vv. 426, 1133, and 1387. A favourite word with Euripides. Helena, vv. 1118, 1452, 1503, 1575; and Electr. 992, ἐν ἄλλῃ βοθ.; Fragm. Eur. Phaeth. v. 36, ἀνεμ. τ' εὐδάσειν βοθίαις. *δικροτες* occurs with ἀμαξινῶς, Eur. Electra, 775.
410. *ὄχημα*. So ναυτίλων ὄχηματα, Pr. V. 477; and ναίων ἀπήνην, Med. 1120.—Λινεπ. αἴραις, *auris velivolis*; breezes that waft the sails along.
411. φιλόπλ. ἄμ. ἀβξ., about to engage in a struggle for increasing riches for their home. Αβξειν de iis quæ magna sunt, ponitur. So ἄμιλλαν πολύτεκνον=ἄμ. πολλῶν τέκνων, Med. 557.
414. ἐπὶ πήμασι, to their ban. See v. 25.
420. οἱ; μὲν—τοῖς δέ. This archaism is common in Homer: ὅς δ' τὸν οὐ δύνατο μάρψαι ποσσίν, εὐδ' ὅς ἄλόξαι, Il. χ'. 201. Matth. 497. Eis μέσον=μέσως, moderately.
421. See v. 241.
423. φιν. ἀθρ. ἀκτ.: the shores of Salmydessus, in Thrace, of which country Phineus was king. Ἄθπ., never tranquil. Hor. Od. ii. 20. 14, "gemitis littora Bospori."
426. δραμόντες. So Act. Ap. xvi. 11, ἐβυδρομήσαμεν εἰς Χαμοθράκην. For acc. παρὰ αἰγιαλὸν, see Matth. 409, 4, p. 654.
427. πενήκ. κορ. So v. 274, πενήκοντα Νηρηῶν χόρον. Eur. Iph. Aul. 1055, Παρὰ δὲ λευκοφαῆ . . . Κύκλια πενήκοντα κόραι Νηρηῶς γάμους ἐχόρευσαν.
429. μέλπευσιν ἐγκύκλιοι, dance in a round. So Il. vii. 240, μέλπεσθαι Ἄρηι, to play the game agreeable to Mars; i.e. to dance the war-dance, or Pyrrhic. Cf. "Ad commune fretum Satyros vitreasque Sorores Consortes celebrare choros," Auson. Mosell. 179.
430. πλησιότιοισι. Hom. Od. λ'. 7, Ἴκμενον ὄδρον γει πλησιότιον, ἐσθλὸν ἐταῖρον.
431. "Prosequitur surgens a ruppri ventus euntes," Æn. iii. The rudders may be said to sound as gently as a pipe, from the favourable direction of the wind. Hermann says, "quiescentia gubernacula videntur intelligenda . . . Ventis secundis sic a

- puppi urgetur navis, ut *non opus sit gubernaculo.*" The ancients used two rudders, managed like large oars.
435. πολυόρν. ἐπ' αἶαν: the island *Leuce*, said by Philostratus to have been full of *white* birds; the fabled abode of Achilles. So Pindar: Αἴας Σαλαμῖν' ἔχει πατρῶαν' ἐν δ' Εὐζέην πελάγει Φαεινῶν Ἀχιλεὺς Νᾶσον, *Nem.* iv. 80. The island was also called Δρόμος Ἀχίλλεως. See *Androm.* 1260-2, where Thetis promises Peleus to shew him their son Achilles beatified.
438. κατὰ, *in.*
439. εὐχᾶισι δεσποσ., *consonantly with my mistress's wishes.* δεσποσόνοισιν ἀνάγκαις, *Æsch. Pers.* 593. Δεσποτῶν ἀνάγκαις, *Androm.* 132.
- 443-4. "Having been drenched about her locks with lustral water mixed with blood." C. Ed.—*Λαιμοτόμῳ.* Iphigenia, from hate to Helen, might wish to sacrifice her with her own hand.
446. ἀντίπαλος is often used in the sense of *par.*
449. εἰ, *if.*
450. The Grecian women who form the Chorus, may be supposed to have been sold as *captives* to Thoas; and not shipwrecked.
451. πασίπνοσ. This epithet occurs in the mock-chorus composed by *Æschylus* (*Ranæ*, 1321,) in imitation of Euripides.
452. δνείροισ. So v. 518.
454. Ἀπολαβ-ων. The masc. sing. is sometimes used by a *female* chorus, speaking of *themselves.* *Hipp. Monk*, 1107.
455. κοινὴν χάριν ὀλβῳ, *commune gaudium rebus secundis*, i. e. *a pleasure peculiar to the fortunate.* *Med.* 203, ἵνα δ' εὐδαιμονοὶ Δαίτες, τί μάτην τείνουσι βόαν;
456. *Ov. Ep. Pont.* iii. 71.
"Protinus immitem Triviæ ducuntur ad aram,
Evincti geminas ad sua terga manus."
463. πότνια, *Diana.*
466. διδοὺς ἀναφαίνει, i. e. *præbet.* *Seidl.* See *Addenda.*
467. τὰ τῆς θεοῦ: the *honours* of the goddess. The neut. art. with subst. in the gen., often denotes what concerns or arises from

- the subst., as here; or is a periphrasis for the subst., as τὰ γυναικὶς=γυνή, v. 1006. See Matth. § 284, 5. Θεοὺς is applied to goddesses as well as gods. "Descendo, ac ducente deo," Æn. ii. 632.
471. ἐπὶ τοῖς παροῦσι, *under present circumstances*.—Νομίζεται: said here (like νόμος, Thucyd. ii. 34, 35,) of funeral rites;—*justa*.
474. διπτύχων. See v. 242. Cf. Herc. F. 136, οἶους οἶους ἄλεσσα Τούσδ' ἀποστερήσει.
478. Τὸ τῆς τύχης γὰρ ἄφανές, οἱ προβήσεται, Κάστ' οὐ διδακτὸν, οὐδ' ἀλίσκεται τέχνη, Alcest. 785, 801.
480. ἐκλεύσ. χθόνα. So "naviget Anticyram," Hor. Acc. after a verb of motion. Matth. 409, 4, p. 654.
481. Cf. Iph. Aul. 680, μέλλουσα παρὸν πατρὸς ἀποικήσειν χρόνον.
483. ἤτις εἰ ποτ'. See v. 340. *Uncertainty* is here expressed by ποτέ.
484. "Mihi non videtur sapere qui, cum mors prope est, Miserationem quærit adversus metum," Stob. Floril. viii.
486. οἰκνίξεται, *deploras*.
488. μωρίαν τ' ὀφλισκάνει. Eur. Med. 1227, τούτους μεγίστην μωρίαν ὀφλισκάνειν: and ὀφλων δίκην, Agam. 517.
491. ἐπιστ. καὶ γιγ. So Hipp. 380, Τὰ χρήστ' ἐπιστάμεσθα καὶ γιγνώσκομεν, οὐκ ἐκπονοῦμεν δ'. "Neque vos novi neque scio," Plaut. Mil. Glor. ii. 5, 42.
492. ὄνομ. κέκληται, an instance of pleonasm: *is called by name*. Matth. p. 1143. So St. Luke i. 20, ἔση σιωπῶν καὶ μὴ δυνάμενος λαλεῖν. So κατ' οἶκον ἐν δόμοις, Trach. Soph. 691. Agam. 198, τὸδ' εἶπε φωνῶν. So in English, "Others are fain to go home with weeping tears," Latimer's Serm. "Signor Antonio, *many a time and oft*, On the Rialto you have rated me," Shakspr., Merchant of Venice.
494. ἐν ἡδονῇ, *pleasurable*. Herod. vii. 15, ἐν ἡδονῇ ἐστὶ γενέσθαι στρατηλασίην, *he is anxious that . . .* Matth. p. 1003. So ἐν ἀσφαλεῖ. . . ἥδ' ἐρημία, *safe*, Hec. 981; and infra, v. 762.
496. τί δ' ἂν κ.τ.λ., *But what good would you gain by knowing this?* So οὐδ' ἐν τι μεῖζον εἶχεν, Eur. Suppl. 863.

499. ὁ γεν. πατήρ. See 360.

500. δυστυχεῖς καλοῖμεθ' ἔν. So Hor. Ep. I. vii. 92:

“Pol, me miserum, patrona, vocares,
Si velles, inquit, verum mihi ponere nomen.”

508. ἤ, *an*, is common in the second member of a double question; as Eur. Suppl. 127, τὸ δ' Ἄργος ποῦ ἴστω; ἢ κόμποι μάτην; Ion, 520, εἰ φρονεῖς μὲν, ἢ σ' ἔμηνε θεοῦ τις . . . βλάβη; Cf. Iph. Aul. 668. Matth. § 619, p. 1103.

508. ἐπέχομαι: *boast*; i. e. *affirm*: an Homeric phrase. So πατήρ δ' ἐμὸς εἴχεται εἶναι, Od. l. 529. α'. 406.

510. ἐκ τῶν Μυκηνῶν. Euripides, here as elsewhere, speaks of Argos and Mycenæ indiscriminately as the same place, built by the Cyclopes, once the kingdom of Perseus, now of Agamemnon. Cambr. Ed. Iph. Aul. 1374.—“In the year B.C. 468, the neighbouring city of Mycenæ was taken and destroyed by the Argives. From that time, the history of that ancient seat of the house of Atreus became merged in that of Argos . . . Consistently with this notion, Æschylus, in his tragedies connected with Mycenæ, has never once mentioned the name, but always substitutes that of Argos in its stead; while the other two tragedians use both the name Mycenæ and Argos concerning the same subject.” Wordsworth's Greece, p. 346.

511. ἀπήρας. Cf. μακρὰν γ' ἀπαίρεις, Iph. Aul. 664. Supply πόδα, or more probably ἔγκυραν. Another construction occurs Med. 934, ἐκ γῆς τῆσδ' ἀπαίρομεν φυγῆ.

512. οὐχ ἐκὼν ἐκὼν. So οὐ θέλων τε καὶ θέλων, Hec. 566. See Monk, Hipp. 1037. See v. 10. Euripides is ridiculed for his love of the figure Oxymoron, or Paradox, by Aristophanes, Acharn. 396, Οὐκ ἔνδοξον, ἔνδοξον ἴστω (Eὐρ.) εἰ γνῶμην ἔχεις. This figure has a pleasing effect in lighter subjects. “O cruel nymph, a *living death* I bear,” Pope, Rape of the Lock; “Where *order* in *variety* we see; and where, tho' all things *differ*, all *agree*,” Pope, Windsor Forest. St. Paul exhibits a grand instance, 2 Cor. vi. 9, 10.

514. ὡς ἐν παρέργῳ. Supply φράσω. There is no *acerbity* in this reply: as a mere *by-play*. The pain of a reply is scarcely

- any addition to the calamity of Orestes. So Philoc. Soph. 468, ἀλλ' ἐν παρέργῳ θεοῦ με, *make me a secondary consideration*. Herc. F. 1340, παρέργά τοι τὰδ' ἔστ' ἐμῶν κακῶν. Cf. Electra, v. 63; and παρέργ' ἰδοῦ, v. 509.
516. σὺ τοῦθ' ἄρα. So St. Matth. xxvii. 4, τί πρὸς ἡμᾶς; σὺ ὄψει. "Mihi quidem non; si tibi, hoc tu videris," Seidl.
518. μηδ' ἰδὼν ἄρα, *not even in a dream*. "Selbst in traume nicht!" Hg. μηδ' ἐν ὀνείροις, Theocr. xx. 5. So v. 452.
520. ἔστιν γὰρ οὕτως, *yes, so it is*. "Ἄκρ., *not fulfilled*."
522. τινί: Agamemnon. Τίς often denotes the person of or to whom we are speaking. Πρὸς τινὸς εἰσορῶ κακόν, Hipp. 872. Often put for ἐγώ: see Viger, p. 371. Τίνα, *me*: 548.
523. κάμωι κ.τ.λ., *for she has been previously-owing to me too a calamity*. See Addenda.
525. ὃ μῖσος. Med. 1320, ὃ μῖσος, ὃ μέγιστον ἐχθίστη γόνοι: Heracl. 941, ὃ μῖσος, ἤκει; So ὃ μῖσος, Philoct. 991. Abstract for concrete: see n. 216. For εἰς "Ἑλληνας put for "Ἑλλησι, see Matth. p. 1007.
528. ἀπαξ. συλ., *comprising all particulars at once*. Cf. ὡς πάντες εἰς ἐν ἤκετε, Iph. Aul. 1127. ἕκαστα πυθάνου, μὴ πάνθ' ὀμοῦ, Troad. 246.
533. τί γὰρ ὁ Ἄ. γόνος, *How fares Ulysses?* Supply κυρεῖ, or πράσσει, or δρᾷ. Phil. 440, τί νῦν κυρεῖ ('Οδυσσεὺς). See vv. 548, 576, infra. So the Latins, *Quid tu? agis und*.
534. ἔστι, οἰοῖ. So v. 538 and 568, opp. to οὐκ ἔστιν: *is no more*.
536. πάντα τὰκ. νοσεῖ. Soph. Antig. 1015, πόλις νοσεῖ. Demos. de Cor. 19. c., αἱ δὲ πόλεις τῶν μὲν ἐνόσουν ἐν τῷ πολιτεύεσθαι: *civitates laborabant*. Νοσέω, *to be unsound*, is applied from *bodily* maladies to losses and afflictions of men and things. See v. 680 and 930. Cf. ἐν τῷδ' ἔκαμνε νόστος, Iph. Aul. 966. "There's something rotten in the state of Denmark," Shakspe., Hamlet.
538. οὐκ ἔστιν, *he is no more*. See v. 534.—ἔλλως ἐξημεν λέκτρα, *he vainly intended to marry . . .* So ἔκτεινε, v. 920.

544. οὐ γάρ. Supply *ἐκείνος ἐστί*: *For at any rate, the commander I know is not one of the happy.* Γὰρ often implies an ellipse of the preced. clause; thus St. Matth. ii., "Where is he who *hath been born* king of the Jews? (He must be born,) *for* we have seen his star," &c.
548. πρὸς δὲ, i.e. *τούτοις*, and to boot. *Τίνα, me*: see 522.
550. μῶν πρ. σοί, *he did not surely belong to you?* or, *he was no kin of yours, was he?* μῶν, like *num*, expects the answer *no*. "Num fletu ingemuit nostro?" *Æn.* iv. 369.
552. γάρ, *you may, for . . .* οἴχεται σφαγείς. So γεγῶσα τυγχάνει, v. 473. Matth. p. 974. οἴχεται here means *he is dead*. οἴχεται πλέων=*he has sailed away*.
553. ἀλλ' εὐγενῆς μὲν ὁ κτανὼν τε χῶ' θανόν. *Phil.* 336.
557. ὥς τί δὴ θέλων. "Zu welchem zweck?" *Hg.* Matth. (p. 1124) says, ὥς is used before a participial construction, to imply having something in the thoughts. Σὺ δ', ὥς τί χρηζῶν, τήνδε ναυτολαίης χθόνα; *Med.* 680. ἤδη γὰρ ὥς ἐς ἔργον ὤπλισται στρατός; *Heracl.* 672. See *Eur. Suppl.* 724.
558. Elmsley proposes αἶμα for τήνδε: τῶδε, *Hermann*.
559. *Quam bene malum jus peregit!* Κακὸν is used as an adjective; δίκαιον as a substantive.
560. δίκαιος ὢν, *just tho' his cause be*. So "Et servantissimus æqui; Dis aliter visum," *Æn.* ii. 427.
564. οὐδεὶς γε, *no, none*.
566. χάριν ἔχαριν, *on account of a wicked woman needlessly.* *Æsch.* *Pr.* V. 559, φέρ' ὅπως ἄχαρις χάρις: *Phœn.* 1771, χάριν ἀχάριστον ἐς θεοῦ διδοῦσα. Χάριν (*Matth.* p. 576,) is used not only as a prep., *on account of*, but as a subst. also, with which ἔχαριν (=ἀχαρίστως) agrees: lit., *for the thankless sake of . . .* "O mother, yet no mother," *Savage*. "I bid you farewell, unfriendly friends," *Redgauntlet*, ad fin. See note 512.
568. κοῦδ. καὶ πανταχοῦ. *Orestes* was perpetually driven from place to place by the *Erinyes*.
569. οὐδὲν ἦρ' ἔρα. *ἔρα it seems*. Cf. *Troad.* 1161, for the same words; and v. 1310, *infra*.

572. πολὺς παραγμός. So, Eur. Electr. 368, ἔχουσι γὰρ παραγμὸν αἱ φύσεις βροτῶν: and Hec. 944, φύρουσι δ' αὐτὰ θεοὶ πάλιντε καὶ πρόσω, Ταραγμὸν ἐντιθέντες=ταράσσοντες. See v. 602.—ἐνι, for ἔνεστι.
573. ἐν δὲ λ. μόν., *Unum id solamenti manet*. Woodhull has well turned the passage:—
 "But this one comfort's left: thro' his own folly
 Orestes perish'd not, but from complying
 With oracles pronounc'd by mighty seers:
 For that, *he perish'd*, they who know it well,
 Assert."—(See Addenda.)
575. δλωλεν ὡς δλωλε. The same phrase occurs Troad. 626. Orestes naturally wishes to pass cursorily over the anticipation of his approaching death.—τοῖσιν εἰδόσιν: himself and Pylades. Cf. Rhés. 973, σεμνὸς τοῖσιν εἰδόσιν θεός. So Med. 889, ἀλλ' ἐσμέν οἶόν ἐσμεν. Ἔστι δ' ὅπη νῦν ἔστι, Agam. 66. Ion, 1561, δίδωσι δ' οἷς ἔδωκεν. Comp. v. 692. St. John xix. 22, ἡ γέγραφα γέγραφα. See Blomf. Agam. 66, for the use of this formula.
578. ἤκομεν . . . σπεύδουσα. So v. 348. Cf. "Ἡλιον μαρτυροῦμεσθα δρῶσ' ἃ δρᾶν οὐ βούλομαι, Herc. F. 858. Porson altered οὔτω into ᾧδε (agreeably to his canon), to preserve the short vowel before the Cretic at the end of the line. Camb. Ed. But οὔτω τᾷδικον occurs at the end of the senarian, Eur. Fragm. Melanipp. xx., and οὐδὲν γίγνεται, Ib. Fragm. xiv.
581. ἀρεσκόντως ἔχει. See v. 911.—ταῦτόν, Attic for ταυτό.
584. δέλτος. The old shape of the δέλτα was *triangular*.
586. The last syll. of the accusative of nouns in εὐς among the Attic poets, is usually long. φονεᾶ is here an anapaest, forming, according to metrical rules, one word, in the first place of an Iambic trimeter. See Monk, Hippol. 1148.
588. μολών: see v. 342. The lines 588—90 are considered spurious. Hermann's text has been adopted: "I have no one, who, bringing me intelligence, would convey, on his return to Argos, my letters to any of my friends."
593. πείσθητι, *be persuaded; be prevailed upon*; sc. to carry my letter, by the motive of self-preservation. (See Addenda.)

595. πόλις, *civitas*; *the state*.
599. ὁ ναυστ. γὰρ, *I steered the vessel to these hills*. Potter. The accusative denotes the direction of the voyage. Μῶν ναυστολήσῃ γῆς ὕρου Ἑλληνίδος; Hec. 1242. C. Ed. Κυμάτων ἔτερ πόλιν Σῆν ναυστολήσεις, Eur. Suppl. 473.
601. οὐκουν. The sense of this word depends on its accentuation: here, *not*; if the οὐν were circumflexed, *therefore*. See v. 1190.
602. χάριν τίθεσθαι=χαρίζεσθαι, *gratify you*. τιθεῖναι and its acc. =verb implied in the noun: so τιθεῖναι σπουδὴν=σπουδάζειν, Aj. 13. τιθεῖναι πόνον=πονεῖν, Eum. 217. τήνδ' ἐμοὶ χάριν θέσθαι θέλησον, Pr. V. 807. Acts Apost., χάριν καταθέσθαι.
603. ἀλλ' ὅς γενέσθω. ὅς for οὕτως. So Troades, 721; Hec. 888. *But be it so*.
605. ὁ χρ. Cf. Iph. Anl. 811.—τὰ τῶν φίλων, put for φίλους. See n. 467.
609. ᾧ λ. ἤριστ.: *O noble heart!* The words again occur, Iph. Anl. 1422.
610. τοῖς φίλοις τ' ὀρθῶς φίλος. Markland thus altered the old reading ὀρθός, as this is the conclusion of the ninety-ninth v. of the Antig. Soph. (C. Ed.) So Herc. F. 56; Androm. 376, οἵτινες φίλοι ὀρθῶς πεφύκασι.
617. τλήσεται: *will have the heart*. Med. 812, ἀλλὰ κτανεῖν σὲ παῖδε τολμήσεις, γύναι. So v. 862, τόλμαν ἦν ἔτλη πατήρ. This is the fifth signification given by Monk, Alc. 285. Τολμᾶν and τλήναι signify *to endure in spite of danger*, (i.e. to dare; shame, i.e. to have the impudence; pride, i.e. to submit to; pain of mind, i.e. to prevail on oneself).
618. προστροπήν, *function of priestess*.
619. Supp. ἔργα.
620. ἐς ἀνάγ. κείμεθα. Many verbs which do not imply motion, take an acc. with *eis*, especially κείμαι and its comp. These are applied to persons prostrate by calamity: as κεῖσθαι ἐν κακοῖς, Phcen. 1666; Ἐν πόνοισι κείμενος, Aj. 1306. So in Latin, *jacere*: "In alienis terris *jacentem* quem . . . stare oportebat," Cic. pro Sestio, c. iii.

622. See v. 58.

624. See v. 40.

626. Diodorus Siculus, L. xx. 14, says, "Now there was among them (the Carthaginians) a brazen statue of Saturn with the palms of his hands stretched out in a sloping direction to the ground; so that the child placed on them rolled off, and fell into a hole full of fire. And it is likely that Euripides also thence derived his fabulous accounts of the sacrifice at Tauris . . .;" quoting these two lines,—*χθονὸς* being read for *πέτρας*. Precisely the same description is given of Moloch's iron statue in Gehenna, or the valley of Hinnom.—*εὐρωπῶν*, *wide*.

627. The feeling expressed by Orestes, is beautifully enlarged by Gray: "Some pious drops the closing eye requires," &c. "Non hic mihi mater, Non soror . . . quæ feat effusis ante sepulchra comis," Tibul. i. 3. 8. See Tibul. iii. 2. 12. *Μηδέ μοι ἄκλαστος θάνατος μόλοι*, Solon. "Debita sparges lacryma favillam Vatis amici." Hor. On the contrary, Ennius (apud Cic.) says, "Nemo me lacrumis decoret," &c.; and Propertius, "Desine, Paule, meum lacrymis urgere sepulcrum," iv. 11. 1. *πῶς ἂν, utinam; O that,—would that!* *Πῶς ἂν δλοίμαν*, Eur. Suppl. 796. *Πῶς ἂν ἀρυσάμην*, *Would that I were drawing*, Hipp. 208. Monk thinks that this phrase occurs more frequently in Eur. than in Soph. See Viger, p. 757; Matth. p. 805, § 513, 1. See also Blomf. Agam. 605.—*περιστείλειεν, componeret; lay out, or cover with a funereal vest*: a word used in funeral rites. So Med. 1030, *καὶ κατανοῦσαν χερσὶν εὖ περιστελεῖν*. *Τάφον περιστελοῦντε δυστήνου νεκροῦ*, Aj. 1170.

630. *οὐ μὴν—ἀλλὰ γε*: like *οὐ μέντοι γε*: *yet not for all that, will I omit, &c.*

632. *κόσμον, dress*. The ancients were accustomed to burn the best apparel of the defunct in the funeral pyre, that he might not be cold or naked in his passage to Hades. So *ξυμπυρῶσαι μύριον πέπλων χλιδῆν*, Rhés. 960.—*δέχου δὲ κόσμον τόνδε, καὶ κατὰ χθονὸς ἴτω.*, Alcést. 634. "Purpureasque super vestes, velamina nota, Conjiciunt," Virg. Æn. vi. 221-2.

635. *ξουθῆς*. See v. 165.—*ἐς πυρ. βαλῶ*. So Hom. Il. ψ'. 170, and Od. ε'. 67, *Καίεο δ' ἔν τ' ἐσθῆτι θεῶν καὶ ἀλείφατι πολλῷ*,

Καὶ μέλιτι γλυκερῶ. Oil was thrown on the pyre, in honour of the defunct, to hasten its extinction, by consuming the corpse more rapidly.

637. τὸ μὴ μοῦ λάβης. "Odiū, quod immolatio affert, ne in me concipito." Herm.

641. *Exit* Iphigenia.

643. Herm. supplies ἐν κάρῳ. Elmsley, βαρβάρων or δυσσεβῶν.

645. οἴκτος: *But rejoice* (at the escape of Pylades), *for* (my death) *is no subject for pity.* The Greeks often invert the order of the sentence.

647. σεβόμεθα, *deem happy.* Elmsley and Hermann propose ποῦδ' for ποῦ'.

650. ἄζηλα: Att. for ἄζηλον. The noun πρᾶγμα, understood, is in apposition with the preceding circumstance. 'Ἐλένην κτάνωμεν, Μενέλεφ λύπηνη, Orest. 1103. See Monk, Alc. 7; Matth. 657.

651. πομπαί: voyage home of Orestes.

654. μᾶλλον, *more to be pitied.* "Is qui moriatur, servato amico; an qui servetur, amico moriente." Herm.

655. ἁμφιλ. διδ. μεμ.: periphrasis for *doubts.*

656. σὲ πάρος ἢ σ'. The former ἢ is omitted. So Hor. Od. i. 2, "Major, tollere seu ponere vult freta." Ovid, Fast., "Viduas malimus an orbæ . . . fieri," (iii. 211).

657. πέπονθας ταῦτό.—αὐτὸς, being an adj. implying equality, takes a dat. So ταῦτ' ἐμοὶ πάσχεις ἔρα, Bacch. 189. See Matth. p. 614, § 385. The Latins have a sim. idiom: "Idem facit occidenti," Hor. *Hast thou the same feeling? So τί παθὼν, what could have induced you? what ailed you?* Monk, Hip. 340.

659. οὐ λέγειν ἔχοντα, *unable to answer.* So Thucyd. vi. 2, ὦν ἐγὼ οὔτε γένος ἔχω εἰπεῖν, *I cannot tell.* More fully, Helen. 496, οὐκ ἔχω τί χρὴ λέγειν. Οὐδὲν εἶχον ἀντειπεῖν, Acts iv. 14. The word ἔχω takes its sense from the ellipse, as οὐκ ἔχω [δύναμιν] μαθεῖν, *unable to learn*, Phœn. 421; πρὸς τὸν ἔχοντα [πλοῦτον] ὁ φθόνος ἔρπει, Aj. 157. (See Monk, Alc. 57.) So the Latin *habere*: "Incipe, si quid habes [dicere]," Virg. Ecl. ix.

32. "Amor nos tangit habendi [divitias]," Ov. Ars Am. 541.

666. γάρ, *for* (otherwise). See n. 38.
668. ὡς κοινὰ κ.τ.λ., *as if a sharer of the general happiness, if Argos can be happy.*
669. μικρον. Obs. the *ι* long by nature.—ταῦτὰ δε φθ. λέγεις, *and you forestall me in saying the same words.* See n. 245.
671. ἐπιστροφή, *intercourse, communication.* *Conversatio*, Blomfield, Septem, 645.
676. δ. καὶ κ. κεκ., *I shall acquire a fame for fear and cowardice.* Antig. 924, τὴν δυσσέβειαν εὐσεβοῦσ' ἐκτησάμην, *I have gained, tho' pious, a fame for impiety.* Κτάομαι is one of the verbs mediæ significationis. κέκτηται κακὰ, Hel. 272; Ἐκτήσαθ' θάνατον, Aj. 968; Τὴν τύχην κεκτημένους, Phœn. 906. "Sperantes acquirere periculum ex invidia, aut proditiōnis infamiam," Justin. iii. 7. Cf. κερδήσαι . . . τὴν ζημίαν, *to have gained this loss.* Acts xxvii. 21. So "Neither reward us after our iniquities," and "Pay them that they have deserved," Cranmer's Translation.
677. πολυπτόχῳ. Homer applies this epithet to Olympus, Il. θ'. 111, and υ'. 5. "Thalerreich," Hg.
679. σώζεσθαι εἰς οἶκους, *to have got safe home.* Elmsley reads προδοῦς σεσῶσθαί σ' αὐτός: Erfurdt, σωθείς. It is probable that the trag. did *not* elide αἰ before a vowel.
680. ἐπὶ νοσ. δώμασι, *while your house is in trouble.* ἐπὶ here expresses a co-existence. Matth. 586 γ. For νοσέω, see n. 536.
681. ῥάψαι μόνον: *mortem contexere.* καταρράψας μόνον, Eum. 26. So ῥάψαι φόνον, Eur. Androm. 836. "Causasque innecte morandi," Virg. Æn. iv. 51. See also Androm. 911, 1116, and 447. βάρβαροι ἐπ' Ἑλλησι ἀνδράσι φόνον ἔρραψαν. Herod. Call. ix. 17.
682. ἔγκληρον, *an heiress.* This line is considered an interpolation.
683. δι' αἰσ. ἔχω=αἰσχύνομαι, *I am ashamed.* See n. 372.
684. οὐκ ἔσθ' ὅπως. οὐκ ἔσθ' ὅπως οὐκ . . . ἐξήγαγε, (Ed. Col. 97. "It cannot be but it is most divine," Ben Jonson, Every Man in his Humour. In Latin, *Non potest esse quin . . .*

685. *πυρωθῆναι*, for *ξυμπυρωθῆναι*.
687. *φέρειν*: said emphatically, in opposition to *detrectare*.
688. *ἔξόν*, *it being in my power*. Impersonal verbs, such as *ἔξεστι*, which have no subject, when constructed as participles, are not put in the gen., but in the nom. absolute. Matth. 978. So v. 1088, *παρόν σοι*, *when it is allowed thee . . .*
690. *ταῦτ'*, *the same things*,—grief and disgrace.
692. *τὸ . . . λύσειν βίον*. So "solvite vitam," Propert. ii. 7. 77. For *πράσσειν* & *πράσσω*, see v. 575. The same words occur, Electra, Eur. 85. See Addenda.
695. *σῶθεις*—*κτησάμενος*. Several participles frequently stand in one proposition without a connection. Il. σ'. 372, *τὸν δ' ἔδρ' ἰδρόντα, ἔλισσόμενον περὶ φάσας, σπεύδοντα*. The part. is sometimes used in the nom., when the gen. abs. would have been a more usual construction. See Elmsley, (Ed. R. 60, and note 675 in Addenda.
697. *ὄνομα κ.τ.λ.* "Mei aliqua erit fama." Bothc.—*τε γένοιτ'—οὐδ' ἐξαλειφθ.* In the use of neg. particles, sometimes the first propos. is affirm., and only the second, negative.
699. *ζῆ* is an imperative form for *ζῆθι*.
700. *Ἰπκίον Ἄργος*. Homer also terms the city *ἰπκόβοτον* and *ἰπκότροφον*. Eur. Suppl. 365, *ἰπκόβοτον*: and v. 1087, Troades.
701. *ἐπισκῆπτω*, *I enjoin*: here with a double acc. Pr. V. 685, *σαφῶς ἐπισκῆπτουσα καὶ μυθουμένη*. So v. 1077, *ὦν ἐπισκῆπτεις πέρι*.
705. *ἀγνωσθεις*: *immolatus*, (or *consecratus*, or *sacrificatus*).
707. *ἄρημα*, *defenceless*. So Dem. Phil. i. c. 54, *τὴν τ' ἔρημιαν τῶν κωλυσόντων ὄρωντα*. So *μόνοις*, v. 898. *Ὀρῶν* here, *considering*.
709. *ᾧ ξυγκ.* See v. 284, *ξυνεκτραφεις ἐμοί*. Orestes, when a boy, was sent by Electra, after the murder of Agamemnon by Clytemnestra, to the court of Strophius, who lived near Mount Parnassus, in Phocis. He was there educated with Strophius' son, Pylades. Schol.
712. *τέχν. δὲ θέμ.*, *and by cunning device*.

714. πάντα δοὺς τὰ μὰ, *after giving myself up entirely*. "Dem ganz mich opfernd." Hg. See v. 605.
716. τάφος, *a cenotaph*. Helen. 1060, κενотаφοῦντ' ἐμὸν δέμας.
720. Καίτοι γ'. Porson thinks that the Attics did not put γε after τοι, unless some word intervened.
721. ἔστι διδοῦσα, *gives*. See n. 240. Compare Eur. Frag. Belleroph. xxi., οὐκ εἰσὶν (θεοί), οὐκ εἶσ'. For the rep. of ἔστι, see Dem. in Phil. A. p. 53, οὐ γὰρ ἔστιν, οὐκ ἔστιν ἓνα ἄνδρα κ.τ.λ. For rep., cf. Heracl. 449, χρῆν χρῆν ἕρ' ἡμᾶς. Andr. 943, ἀλλ' οὐκ ὄν' οὐκ ὄν'. See 138, Addenda.
722. ὅταν τύχη, *quando ita accidit*, i. e. *nonnunquam*. Hipp. 480, κακοὺς . . . ἐξέφην', ὅταν τύχη. Eur. Electr. 1169, νέμοι τοι δίκαν ἐεὸς, ὅταν τύχη. ἡ Δίκη . . . μάρψει τοὺς κακοὺς, ὅταν τύχη, Eur. Fragm. Inc. ii.
725. See v. 470.—ὄμεις: the attendants whom Iph. had left in guard over Orestes and Pylades.
726. μολόντες. This masc. plur. refers to the female chorus. Dawes says that women, speaking of themselves in the plur., use the masc. gender in trag. See Pors. Phœn. 1730. Eur. Med. 815, καὶ γὰρ ἡδικημένοι Σιγησόμεσθα, κρεισσάνων νικώμενοι. See n. 348.
727. πολύθυρος, *multiplex*. Θυρίδας Ἀττικοὶ τὰς τῶν γραμμάτων πύχας λέγουσιν, Herm. Aristotle, Rhet. iii. 6, cites this passage for the use of the plur. for sing., and reckons this among poetical ornaments. So εἰσοδοί, Androm. 930; ὑπερβολὰς, Supp. Eur. 480; εὐπραξίαι, Ion, 566; ἀγχόλαι, Hel. 299. σφαγαί, ib. 301.
730. ἐκ φόβου, *after fear*.
732. θῆται παρ' οὐδέν. τιθέναι=esteem. So οὐτ' ἐν λόγῳ ἄνδρα τιθεῖν, Stob. Tit. 51. Τιθ. ἀλκὴν πρὸ πολλῶν ἀσπίδων, C. C. 1525. *Nulla numero proferet*. καὶ παρ' οὐδέν ἡρκέω πιστώματα, Æsch. Eum. 213. τὰς ἐμὰς ἐπιστολάς, *my injunctions*.
735. ὄρκον δότω: Porson (Med. 21) says that ὄρκος means *the words of an oath*. So Dem. Timoth. p. 1203, ἔδωκ' ἂν αὐτῷ τὸν ὄρκον.—πορθμέσειν γραφ.: Æsch. Choeph. 672, ἐφετμὰς τὰσδε πόρθμευσον πάλιν.

738. This line occurs Med. 746.

742. εἰσβ., *I will put him on board myself.* "Den geleit' ich selbst zum schiff." Hartung.

743. ὕμν.: Porson (Med. 744.) says that the tragedians never use the form in *ωο* for that in *υμ*.—Ξεραρχε, *Præi; dictate to Pylades.*

752. ἴχνος ποδῆς: a frequent phrase in Euripides. See Ion, 793; Phœn. 103; Troad. 2; Herc. F. 125.

754. ἀλλ' οὐτις ἔστ' ἀκαιρος. Supply λόγος: Bothe. Pierson and Matth. read ἀλλ' ἀδῆς ἔσται καιρός. "Iph. quum a Pyl. tantum impetrarēt quantum impetrasse ipsius intererat, auditis Pyladis verbis ἀκουε—λόγον, metuit, ne quam ille moveat vel difficultatem vel dubitationem Iphigeniæ incommodam." Dind.

756. χρημάτων μέτα: *cum rebus meis.* "Habere semper aliquid oportet eum, qui navi longum iter facturus est. Innuit simul Pyl. magis etiam curæ sibi fore, epistolam ut servet, quam ut res suæ." Seidl.

759. δράσω, *I shall, will, do: δράσον, thou must do.* The imperative is frequently used by the Attic poets in a dependent prop. after οἶσθ' ὁ.: *Knowest thou what thou must do?* lit., *Do, but knowest thou what?* So Helen. 315, 1233; Ion, 1029; Iph. Aul. 725; Eur. Frag. Polyid. xv. 'Ἄλλ' οἶσθ' ἔ μοι σύμπραξον, Heracl. 451. The phrase is varied, Eur. Suppl. 932, ἀλλ' οἶσθ' ὃ δρᾶν σε βούλομαι;

759. π. γὰρ π. κ., *for many expedients are attended with greater success.* "Vieles ist für vieles gut," Hartung:—*Stare is no sore.* See v. 865. Cf. Heracl. 919, συμφέρεται τὰ πολλὰ πολλοῖς: and πολλαί γε πολλοῖς εἰσι συμφοραὶ β. σῶν, Ion, 381.

760. ὁ πτυχ.: δέλτου πτυχαῖς, Eur. Frag. Melaniss. xii.

762. ἐν ἀσφαλεῖ: so Hec. 967:—*it is safe.*

765. τὸ σῶμα σ. This line is noticeable for Sigmatism, as Med. 476, ἔσωσά σ', ὡς ἴσασιν Ἑλλήνων ὄσοι: and Eur. Ion, 386, σὸ τ' ἰκ ἔσωσας τὸν σὸν, ὃν σῶσαι σ' ἐχρήν. See Addenda.

769. Iph. reads the letter aloud; 774, resumes the reading; 778-9, reads aloud.

773. *Do not interrupt me.* Cf. n. 240; and τὸ γῆρας . . . τὸ σὸν δ' μ' ἐκπλήσσει λόγου, *Orest.* 542.

777. ὄνθ' ἠδρήμεθα: spoken aside to Pylades. So παύσει λέγων, v. 803: see v. 814. *Matth.* 548, obs. 2. The partic. follows verbs of sense in the nom. So "*Uxor invicti Jovis esse nescis,*" *Hor. Od. iii.* 27, v. 73. *Ev* appears the older way of writing; but Aldus writes ηυ eighteen times, where the manuscripts of Euripides have *ev*. See *Matth.* p. 265.

778. ἀραία γενήσομαι, *I will curse.* So οὐδ' ἔτι Μενῶν δόμοις ἀραῖος, ὡς ἠράσατο, *Ed. T.* 1291.

780. ἐν τοῖς ἐμοῖς, *in what concerns me.* οὐκ ἐν σιωπῇ τὰ μὰ, *Ion.* 1397: ἐν οὐ λέλεκται τῶν ἐμῶν, *Hipp.* 1025.—*θεοὶ* and *θεοὺς* are monosyllables here.

781. ἐξ. γ. ἀλλ.: *aliud agebam*, Bothe.—*I was thinking of something else.* *Iph. Aul.* 647, ἀλλ' εἰμι παρὰ σοὶ νῦν ἄπας, κοῦκ ἕλλοθι.

782. τάχα: an interpolation.

783-6. λέγ' . . . ἀλαν. This is the conclusion of the letter.—*αἰδ'* ἐπιστ., *this is my message.*

788. ὃ βράδ. βρ. π. με, *O quæ me facillimo obstrinxisti sacramento, pulcherrimaque jurasti conditione*, sc. fratri tuo ut redderem litteras tuas. *Herm.* Πολὸν χρ. The acc. is used as an adv. in defining time.

796. ἀπίστω: [*græ gaudio*] *incredulo.* Many adj. in *τος* are used in an act. signification; as *πιστός*, *καλυπτ* s, *ὑποκτός*. See *Major* and *Porson*, 1117, *Orest.*; *Blomf. Agam.* 352.

803. ἐγώ σε. Supply ἐχω.

804. μεστόν: *Argos plenum est illo.* See v. 81 in *Addenda.*

807. ἐκπέφ.: here followed by dat., as *Il. ζ'*. 115, Πορθεῖ γὰρ τρεῖς παῖδες ἀμίμονες ἐξεγένοντο. *Matth.* 739, obs. 1. *Orestes* was the great-grandson of Pelops; i.e. Pelops, Atreus, Agamemnon, *Orestes.*

808. τί φῆς is a formula expressive of diffidence and distrust of what has been said; sometimes of alarm, as *Herc. F.* 1136. See v. 1317 of this play, and *Suppl. Eur.* 1064; *Ion.* 1340. See *Blomf. Agam.* 259.

811. Ἡλέκτρας τᾶδε: see v. 898. *Quæ ex Electra audivi*, opp. to ἄ εἶδον αὐτός, v. 822. Iphigenia (v. 898) appears to forget Electra, *δυοῖν τοῖν μόνων Ἀτρείδων*. Chrysothemis was a third sister. Orest. 23.
815. ἐγγὺς κάμπταις, *cursum dirigit prope metam: you press me home*. The κάμπη was the *flexus curricula*, the *turning-point*, or *meta*, of the *stadium*, or *cursus*. Eur. Electra, 659, *πάλλω τοι μῦθον ἐς κάμπην ἔγω*.
816. ἡλίον μετᾶστ. See n. 192.
818. Bride and bridegroom among the Greeks bathed before marriage, on the wedding-day. Callirrhōē was the favourite fountain, from which water was brought for this purpose, among the Athenians. Euripides supposes that Clytemnestra sent water from Argos to Agamemnon at Aulis. So in Christian times, water from the Jordan has been used at the baptism of great personages' children.
819. " *Nuptiæ enim bonæ, cum nobili viro ineundæ, non effecerunt ut lavacris a matre ministrandis carem.*" Matth.—ἀφείλετο με: supply λούτρα. See v. 1267.
820. δοῦσα: supply *οἶσθα* from the preceding *οἶδα*.
821. Iphigenia appears to have given her mother some of her hair to be placed in a cenotaph, in case of her death, at Aulis.
823. πατὴρς, *grandfather*.
825. Πισ. Ἴππ. See v. 1 of this play.
826. ἐν παρθενῶσι. Iphigenia is more convinced by a description of anything preserved in the women's apartments, inaccessible except to the nearest relations, than by any other proof that Orestes could bring forward of being her brother. The Turkish *hareem* means *sacred*, i.e. apartments not to be approached.
827. οὐδὲν ἄλλο [ἦ]φ. *not a whit less [than] dearest*. So v. 1169. οὐδὲν ἄλλο πλὴν εἰθῶλα, Aj. 125.
829. ἔχω σε. So *ἔχεις μ', ἔχω τέ σε*, Hel. 652.—τηλύγ.: *τίσω δέ μιν Ἴσον Ὀρέστῃ*, "Ὅς μοι τηλύγετος τρέφεται, Π. ε'. 142.
832. δάκρ. ἀδάκρυ., *tears of pleasure*. "Fall to weeping joys," Shak., Henry VI., Pt. II. i. 1.—κατα-νοτίζε: by tmesis. See n. 512.

837. κρείσσον ἢ λόγοισιν, *more than my words can tell*. Supply λέγειν. Κρείσσον' ἢ λέξαι λόγῳ, Eur. Suppl. 843; and ἀρετῆν μείζον' ἢ λόγῳ φράσαι, Eur. Fragm. Cresphontes. Εὐτυχῶν, genit. plural.
839. τί φῶ, *What am I to say?*
840. τὰδ' ἐπέβ., *this hath befallen us*.
841. τὸ λοιπὸν, *henceforth*. τὸ λοιπὸν is used for general, τοῦ λοιποῦ, for particular, cases. See Matth. 425, 2, α.
843. πρὸς αἶθ. ἀμπτάμ. φύγη, Ranæ, 1352; δ' δ' ἀνέπατ' ἐς αἰθέρα. . . . 'Αν' ὑγρὸν ἀμπταλὴν αἰθέρα, Ion, 796; ἦν μὴ με φεύγων ἐκ-φύγης πρὸς αἰθέρα, Phœn. 1231.
845. Κυκλωπ. Rude but huge masonry, uncemented by mortar, is still to be seen at Argos, called Cyclopean. The Cyclopes were architects who accompanied Proetus on his return from Asia. ἐπὶ Κυκ. ἰεὺς θυμέλας, Iph. Aul. 152. "Ἴνα τε τείχη λάδινα Κυκλώπι' οὐράνια νέμονται, Troad. 1087; γὰ Κυκλωπία, Orest. 954. Κυκλωπίων προθύρων, Pind. Frag. 48. See Addenda.
849. δομ. φάος. So δόμασιν φάος μέγα, Pers. 305. Cicero (ironically) calls Clodius (Pro Milone), "*Lumen Curiaë*." Cf. Eur. Frag. Danaë, iii., παίδων νεογνῶν ἐν δόμοις ἰδεῖν φάος.
856. ἀνυμ. 'Α., *unwedded to Achilles*. Seidl.
861. χερνίβων: gen. of exclamation, either with or without an interj. So ὦ μελέα τόλμας, v. 869. χερνίψ, *holy water for washing the hands before a meal or sacrifice*. See n. 58.
862. ἔτλη. See v. 617.
865. ἄλλα δ' ἐξ ἄλλ. κυρεῖ. "Eines trifft auf's andre sich." Hartung. *Misfortunes never come singly*. For colloc. obs. v. 759, πολλὰ γὰρ πολλῶν κυρεῖ.
876. πόλεως: a dissyllable. *Ab hac urbe*.
880. Cf. Helen. 356, αὐτοσίδαρον ἔσω πελάσω διὰ σαρκὸς ἄμυλλαν.
881. ὦ μελέα ψυχά. Phil. 714, ὦ μελέα ψυχά.
887. δι' ὁδ. ἀνόδ. "Via invia," Virg. Æn. iii. 383.
- 895-6. τίς ἂν ὀδν—φανεῖ. φήρειε would have been more usual after ἂν. This is an instance of anacoluthon; τὰδε is changed

- into *πόρον* in the latter part of the sentence. Commentators apply various corrections to these lines. Hermann's conjecture is one of the most probable: "Quis vel deus, vel homo, vel quæ rerum inopinatarum, nos ex his malis expedit?"—*πόρον* εἴπορον, *an easy passage*. *Μόρου*=*μονουμένοις*.
898. *δυοῖν*. Iphigenia appears to have forgotten her sister Electra. See v. 562, *φανεί ἐκλυσιν: nos . . . expedit*.
901. *κού κλ. ἀπα*. Hermann compares Eur. Suppl. 684, Med. 652, Troad. 481, (Ed. T. 6, Choeph. 849; Æsch. Pers. 271, *καὶ μὴν παρών γε, κού λόγους ἄλλων κλύων*. Heracl. 5, *οἶδα δ' οὐ λόγῳ μαθών*. Plaut. Bacchid. iii. 3. 65, ". . . vidi: non ex audito arguo." See Addenda.
905. *τὸ κλ. ὄνομα σωτ.*: for *κλεινὴ σωτηρία*. So *τῆς εὐγενείας ὄν.* for *εὐγενεία*, Hec. 381; so *ὄν. ὀμιλίαι*=*ὀμιλία*, Orest. 1080.
906. Matth. p. 704.
- 907-8. *σοφῶν ἀνδρῶν ταῦτα: When they have gained a favourable opportunity, not [μὴ] to enjoy foreign pleasures*, i.e. useless congratulations. "Sapientis non est alias sectari voluptates, deserta fortuna, ubi utendi opportunitas est data." Herm.
909. *καλῶς ἔλεξας*. Valckenaer (Hipp. 712) adduces fourteen instances of this formula in Euripides.
910. Cf. *οὐκ ἔστι τοῖς μὴ δρῶσι σύμμαχος τύχη*, Soph. Fragm. 302, and Fragm. 288.
911. *σθ. τὸ θεῖον μ., Providence will be more powerful. Fortes fortuna adiuvat.* Pers. 748, 'Ἄλλ' ἔθαν σπεύδῃ τις ἀνδρῶν, *χὲ θεὸς ξυμπέταται*.—*εἰκότως ἔχει, it is likely*. So *καλῶς ἔχη, it be well*, v. 754: *ἀρεσκόντως ἔχει*, v. 581. Matth. p. 555.
914. *Accepta mihi erunt omnia, i.e. quidquid dixeris, certe cognovisse mihi jucundum erit.* Seidl.—Hermann reads, "*φίλα γὰρ ἐς τὰ πάντ' ἐμοί: Omnino enim hoc mihi cordi erit.*"
917. *κληΐζεται=ἔστι* in the tragic poets. So Eur. Hippol. 3, (Monk), *θεὰ κέκλημαι Κύπρις*. So St. Luke i. 35, *κληθήσεται υἱὸς Θεοῦ, shall be the son of God*.
919. *ἀνεψ. γε*. Pylades was the son of Strophius by Anaxibia, sister of Agamemnon.

920. *ἔκτεινε*, intended to kill me. Elmsley says, (Heracl. 1003,) there are some passages in trag. in which an attempt or wish to kill is expressed by the aorist *ἔκτεινα*, instead of the imp. *ἔκτεινον*. In the Ion, Creusa says to her son, *Ἐκτεινά δ' ὄντα πολέμιον*, 1291; so also (1500), *ἔκτεινά σ' ἄκουσα*. Cf. *κτείναντά με*, who would have killed me, Aj. 1126. See Addenda.
921. *χρόνον τινα*. See v. 789.
925. *σιγῶμεν αὐτά*: *hæc tacemus*; on that we are silent.
930. *νοσοῦντας*: see n. 536.
932. *ταῦτα*, on this account. *διὰ* may be understood.
931. *Ἐρινύων*, not *Ἐρινύων*. Matth. p. 103, and Blomf. Prom. v. 53. There is a gen., *Ἐρινῶν*.
933. *ὤφθημεν ὄντες*: see v. 814:—*we have been seen to be*.
934. *ἠλάστρον*, were driving about.
935. *αἵματ. στόμια, cruento-rictu* (vel ore) *me impetentes*: the gaping of the gore-dripping jaws of the serpents, entwined in the hands and hair of the Furies.
936. *ποτε*, *prithæe*; *tandem*. It is used to strengthen interrogations. Porson, Or. 209.
938. *τί χρ. δρ.*, to do what?
939. *λέγοιμ' ἔν*. The pres. and aor. opt. with *ἔν* often=fut. So v. 1007.—*ἀρχαί*, for *ἀρχή*. See n. 727.
940. *ἅ σιγ. εἰς χ. ἦ*. "*Quæ tacemus, manu vindicata essent.*" Seidl.
942. So "*Agit ipse furem In somnis ferus Æneas*," Æn. iv. 465. *Ἐλαύνω* is an usual word to express the being pursued by divine vengeance. So *κακοῖς ἐλαύνειν*, Alc. 692.
- Ib. *Τί χρῆμ' ἐπέμψω τὸν ἐμὸν ἐκ δόμων πόδα*; Hec. 963. Cf. vv. 130, 1. "*Ἐνθ', τυμ*.
944. *ταῖς ἀνώνυμοις θεαῖς*: *Deabus quas nemo nominare debet*. So Eur. Or. 37, *ὀνομάζειν γὰρ αἰδοῦμαι θεὰς Εὐμενίδας*. Seidl. So Ed. Col. 128, *ἅς τρέμομεν λέγειν*. The Furies are called *The Well-meaning*, by way of propitiation.
945. *ψῆφος*, judgment-hall. *ἰν' εὐσεβιστάτη ψῆφος*, Eur. Elect.

1262; Pausan. i. 28. 5. "And Mars' Hill is so called because Mars was first tried here"—for the death of Halirrothius, who had dishonoured his daughter Alcippe. See Eur. Electra, 1258—1263.

946. In allusion to Halirrothius.

947. ἐλθὼν=ἐλθοντός. See note 675 in Addenda.

951. σιγῇ δ' ἔτ. ἀπ. με—ὄπως γενοίμην δίχα, *And silently they contrived that I, made dumb, should be kept apart . . . ἔφθογγον εἶναι τὸν π λαμναῖον νόμος*, "Ἐστ' ἂν πρὸς ἀνδρὸς αἵματος καθαρσίον Σφαγαλ καθαμάρξωσι νεοθήλου βοτοῦ, Eum. 426. For the construction, compare S. c. Th. 19, ἐθρέψατ' οἰκιστῆρας . . . ὄπως γένοιθε πρὸς χρέος τόδε. Herm.

955. 'ξελέγξαι, *to ask the reason.*

956. κάδ. οὐκ εἶδ., *ignorare videbar.* So Med. v. 66, οὐ δοκῶν κλύειν, *pretending not to hear. And appeared to take no notice. Εἰδέναί, animadvertere.*

957. μέγα: used commonly as an adverb, for μεγάλως, *loudly: Ἄλθο' I lamented it heavily.*—"Nolebam exquirere quid me tantopere contemnerent, sed tacitus dolebam et simulabam, graviter gemens, nescire matris me occisorem esse." Herm.

959. τελετὴν γενέσθαι, *has been the origin of the feast,*—namely, the Xdes. Woodhull says, "Euripides, in describing ceremonies used at Athens in his own time, appears to forget Orestes, and to speak in his own person."

960. χοῖρες ἄγγος: containing eight cotylæ, or about half-a-gallon,—a cotyle being half-a-pint, nearly. A scholiast on the Knights of Aristoph. says, that Orestes, on arriving at Athens, found his royal kinsman Pandion occupied in a public banquet. The king was reluctant to disown Orestes; but he thought that a matricide, not yet purified, could not partake of the contents of the public κρατήρ, (the large bowl for mixing wine, which was ladled by the κύαθος into the δέρας, or drinking-cup). In this difficulty, Pandion placed before each guest a cup (χοῦς): hence arose the term Xdes, which strictly denoted the second day of the Anthesteria, or third Dionysiac festival. On this second day, especially devoted to drinking, each citizen brought

to the public banquet a *χοῦς* of wine, probably in compliance with this tradition of Pandion.

965. *Ἰσ. ψ. διηρ. Π. ὦ.* See also Eur. *Electra*, v. 1258—72, where the Dioscuri foretell to Orestes his coming trial at the Areopagus. *Æsch. Eum.* 752, ἀνὴρ ὃδ' ἐκπέφυγεν αἵματος δίκην· ἴσον γὰρ ἐστὶ τάρβημμα τῶν πάλων. For *calculus Minerva*, see *Addenda*, v. 1471.—ὠλένηρ, for *χερῖ*. So *ulna* for *manus*.

967. φόνια πειρ., *trial for homicide*. νικᾶν φ. π. is to be acquitted for homicide. So Ennius ap. Cic., "Sicut fortis equus spatio qui sæpe supremo Vicit Olympia." After verbs of conquering, the place or nature of the combat is put in the acc. *Matth.* p. 653.

969. ψῆφον παρ' αὐτ', *close by the scene of trial itself*. παρὰ is here, *alongside of*. See v. 1094.—ὠρίσαντο: *sibi pacta sunt*. *Seidl*.

974. βλον ἀπορρήξειν. Cf. *Troad.* 751, πνεῦμ' ἀπορρήξεις σθέεν; and *Pers.* 513, πνεῦμ' ἀπέρρηξεν βλου.

976. αὐδὴν τρ. ἐκ. χ. λακῶν. This is the official word for the shrill response of the Delphic oracle. So *Orest.* 162; ἄδικα δ φοῖβος ἔλακεν. *Arist. Plut.* 39, τί δῆτα φοῖβος ἔλακεν ἐκ τῶν στεμμάτων;—*Λακῆ*=to emit a sound from fracture or collision: hence in *trag.*, to *speak clearly*; to *sing*, as to the pipe. See *Monk, Alcest.* 356; *Hipp.* 55.

977. λαβεῖν: *infin.* after a verb of motion. *Matth.* p. 917. Διοπετές: τὴν Ἐφεσίων πόλιν νεωκόρον οὖσαν... τοῦ Διοπετοῦς, *Act. Apost.* xix. 35.

979. σωτ. σύμπρ., *help in effecting the means of safety*. So *σύμπ. εἰρήνην*, *Xen. Ages.* vii. 7.

985. τὰμ' ὄλωλε πάντα, *totus perii*. See v. 1006.

986. θεᾶς: a monosyllable.

987. ἐπέξεσεν . . ., *Haith broken forth against the race of Tantalus*. δεινόν τι πῆμα Πριαμίδαις ἐπέξεσεν, *Hec.* 583.

989. τὸ πρόθυμον=προθυμία. See v. 478 and 1023.

994. *For I should [thus] rid my hand of thy slaughter.*

998. τίς δ' ἔν. μ. λ., *What pretext have I left?*
999. ἀλλ' εἰ μὲν . . ., "*If this combined object can be effected at once.*" Camb. Ed.
1003. τὸ σ. θεμ. εὔ, *having managed well in what concerns yourself.* τιθέναι, in the sense of *arrange*, is frequently attended both in act. and mid. by εὔ,—as νεῖκος εὔ θέσθαι, (Ed. T. 633. Cf. Med. 926, εὔ γὰρ τῶνδε θέσομαι πέρι. Blomf. Agam. 51.
1005. οὐ γὰρ ἀλλά. This collocation of particles is found thrice only in Eurip.: Bacch. 784, and Supp. 570. It is common in Aristoph. Ransé, 498. *For I cannot say but that . . .* Elmsley. Καὶ γὰρ is more usual.—ποθεινός is usually ποθητός, *missed.* *H ποθεινός φίλοις, ἢ ποθ. Θήβαις, Phœn. 320. Ποθεινὴ τοῖς . . . χοροῖς, Arist. Acharn. 886. Cf. Med. 1221; Soph. Phil. 1445.
1006. τὰ δὲ γυν., *a woman.* See v. 467.
1007. See n. 939.
1008. ἄλις τὸ κ. αἶμα. So Eur. Orest. 1037, ἄλις τὸ μητρὸς αἶμα ἔχω· σὲ δ' οὐ κτενώ.—κοινόφρων, for κοινῆ.
1010. "Ducam autem te mecum (ἤνπερ) eadem via, qua et ipse hinc in patriam contendam; aut manebo tecum, tecumque moriar." Seidl.
1013. ἂν ἐθέσκ., *would have prophesied.*
1016. ξυθ. εἰς ἔν. Compare ἀπαξ ξυλλαβοῦσ' ἀνωτορεῖς, v. 528.
1018. τῆδε γ. ν. "Hac parte laborat." Seidl.
1019. πάρα, for πάρεστι, as μέτα for μέτεστι.
1021. δεῖνόν τόδ' εἶπας, for δεῖνόν τόδε ὃ εἶπας, *this is a dreadful speech of yours.*
1023. τὸ πρόθ.—προθυμίαν, *alacrity.* Art. with neut. adj.—noun. So τὸ δίκαιον, *justice*, Aj. 1125. See v. 989 and 478. Matth. p. 472. *Ἦνεσα, *I commend.* See Addenda.
1024. κρύψαις: Attic for κρύψαι.
1025. ἐκσωθεῖμεν: Attic form for ἐκσωθείμεν. σκότος is masc. in Attic; in other dialects, neuter. Pors. Hecub. 819. See Addenda.

1026. κλ. γ. ἢ νύξ. *Yes, (having taken darkness to our aid, σκότον λάβ.) for night is fit time for robbers. Ita; nam nox furum est. See Addenda, 1024.*
1028. διεφθάρμεσθα. The σ is inserted in poetry for the metre's sake.
1031. σοφίσμασιν, *as a wile.*
1032. "Mulum struendas mulier ad fraudes valet." Stobæus, p. 308. Supply χρήσει before γάρ. Androm. 85, πολλὰς ἂν εὔροι μηχανάς· γυνὴ γὰρ εἶ.
1035. is to be construed with 1037 in continuation. See v. 1210.
1037. δώσω, (I will say) *I will give the victim, after his purification in the sea (τὸ ὄσιον), for sacrifice. So 1039, βουλήσομαι, dicam me velle.*
1040. ἔτι: *the image is still in the temple, i. e. you have not shewn how it is to be removed. See Addenda.*
1041. ὤσ=—*tanquam.*
1042. πόντου νοτερὸν ἐκβολον, *Where is the bay of the sea you spoke of? Seelagunen. Hg.*
1043. χαλ. λινοδέτ. Ropes, sails, and even anchors, (ναὺς χαλ., Pind. P. iv. 42,) are poetically called the bridles of a ship, as restraining its progress.
1046. ποῦ δόλου: the genitive after adverbs of place. So ἴν' εἶ τύχης, Ion, 271. So in Latin, "Ubi terrarum, ubi gentium, quo locorum." Matth. p. 543.
1047. ταῦτόν, Attic for ταῦτό.—λέξεται ἔχων, *he shall be counted to have. Λέξομαι, especially in tragedy, has a passive force. Alc. 332. The fut. mid. is frequently used for the fut. pas. in verbs, whose fut. act. rarely occurs in Attic writers. See Monk, Hipp. 1458.*
1048. λάθρᾳ δ' ἄνακτος, *clam rege.*
1050. νεὼς πίτυλος. See n. 307.
1052. τάσδε: the Chorus. 1055. ἴσως: "May everything else turn out equally well." Blomf.

1056. εἰς ὑ. β. πρὸς σέ γὰρ βλέπω, *Herc. F. 81*; ἡμῶν δ' ἀνάγκη πρὸς μίαν ψυχὴν βλέπειν, *Med. 249*. See *Addenda*.
1057. ἐν ὑμῶν, *penes vos*. *Eur. Phœn. 1265*, Πολύνεικες, ἐν σοὶ Ζηνὸς ὀρθῶσαι βρέτας.
1061. Cf. *Helen. 329*, γυναῖκα γὰρ δὴ ξυμπονεῖν γυναικὶ χρή.
1064. καλὸν τοι. The particle τοι often introduces a sentiment or apophthegm. So σοφὸν τοι, κὰν κ.κοῖς, ἃ δεῖ φρονεῖν, *Hecub. 228*. Ζέβει τοι Ζεὺς τὸδ' ἐκ νόμων σέβας, *Eum. 92*.—With παρῆ supply *ἔν*. *Bonum est si cui fida adest lingua*.
1068. ἀλλὰ πρὸς σε δεξιᾶς. Πρὸς, in forms of entreaty, is separated from its case. So in Latin, "Per te ego has lacrymas dextramque tuam te . . .", *Virgil, Æn. iv. 314*. See *Addenda*. Σε—σε—οὐ. Iphigenia's addressing three individuals of the Chorus, would prove that it was drawn up κατὰ ζυγὰ, or three in the front row. *Herm.* The principal speaker was called the Coryphæus: the chorus, in the time of Euripides, consisted of fifteen performers, arranged either three or five deep. See *Greek Theatre, Chorus*. Cf. *Arist. Vesp. 452*, ἀλλ' ἄνες με καὶ σὺ καὶ σὺ . . .
1069. The line is remarkable for Sigmatismus. See *Addenda, 765*.
1070. τῶν φιλτ. Τὰ φίλτατα is frequently used by Euripides to designate a parent, a husband, wife, or children; and in gen. may be translated *the dearest ties*. *Monk, Hipp. 969*. Cf. *Herc. F. 514*, ἔα. ὦ πρέσβυ, λεύσω τὰ μὰ φίλτατα;
1079. σὸν ἔργον. So *Prom. V. 635*, σὸν ἔργον, Ἴοῖ, ταῖσδ' ὑπουργῆσαι χάριν. *ἔργον* is omitted v. 1204. *Tuum est*.
1083. πατροκτ. χερὸς, *from the murderous hands of a father*; unusually so put for ἐκ χ. π. κτείνοντος. "Quemadmodum hic παιδοκτόνον πατρὸς χεῖρα per abusione[m] πατροκτόνον χεῖρα appellavit poeta, ita in *Hipp. 68*, εὐπατέρειαν αὐτὰν dixit pro εὐδαίμονα πατρὸς αὐτὰν," (*Elmsley*). Πατροκτόνος, *parricidal*; πατρόκτονος, *slain by a father*. See note 384.
1088. See v. 688.
1089. ἔρπυς. *Æschylus, in the Frogs of Arist., v. 1309*, is thus

- made to parody this chorus of Eurip.: ἀλκυόνες, αἱ παρ' ἀενδαῖς θαλάσσης κύμασι σταμόλλετε, κ.τ.λ.
1091. οἰκτρόν. Herm. and Seidler read οἶτρον, when ἔλεγον would be put for ἐλεγείον, which is contrary to usage. *Lamentable*.
1092. εὐξ' ἴν. ξυνετ. βοδν. So Shakspeare, *Sympathising Lover*, v. 17, "For her griefs, so lovely shown, Made me think upon my own." δυσξύνετον ξυνεῖδς μέλος ἔγνω Σφιγγος, Phœn. 1521.
1093. *Te videlicet maritum lugere. πόσιν*, Cœyx. Ov. *Metam.* xi. 276. ὅτι to be construed with εὐξύνετον.
1094. ἐγὼ σοι π. θρ., *I set my (lay alongside of) mournful songs against thine*: whence παραβολή, a comparison. σοί= σοῖς, i.e. θρήνοις.
1095. ἄπτερος, *wingless*, [but eager to fly].
1098. Κύνθ. ὄχ. "Per juga Cynthi Exercet Diana choros," Virg. Diana and Apollo are hence called Cynthia and Cynthius.
1099. φοίνικα. δάφναν. The palm was sacred to Latona, under whose shade she brought forth Apollo and Diana: the laurel, to Apollo. "Sua laurea Phæbo," Virg. *Ecl.* vii. 62. See Eur. *Ion*, 919—22. δάφνας . . . φοίνικα . . . Ἀάτω. Compare Hecub. 457.
1101. γλαυκᾶς. The olive is of a *sombre, greyish-green* foliage. This poetical epithet of the tree is common, Pind. O. iii. 23; (Ed. Col. 701; Hec. 457; Troad. 798. Æsch. *Pers.* 617, calls it ξανθή, *tawny*. See n. 74, in voc. Grey or blue-eyed people (*cæsi*) are called γλαυκοί. The root is λάω, *luceo, to see; flashing*. "O Latonia . . . quam mater prope Deliam deposivit olivam," Catul. xxxiv. 8. Χρύσειον δ' ἐκόμησε γενέθλιον ἔρνος ἐλαίης, Callim. in *Delum*, 263.
1102. ὠδίνα: "Locum in quo peperit Latona. Ita, res venales nominantur pro loco ubi prostant." Matth.
1104. κύκλιον. Λίμνη τέ ἐστι . . . ὄση περ ἢ ἐν Δήλῳ, ἢ Τροχοειδῆς καλεομένη, Herod. *Eut.* 170. Theognis, speaking of Apollo's birthplace, says, ἀθανάτων κάλλιστον, ἐπὶ τροχοειδέϊ Λίμνῃ, 5; χρυσῶ δὲ τροχόεσσα πανήμερος ἔρρει λίμνη, Call. in *Del.* 261.

- κύκνος*. 249. Κύκνοι δὲ θεοῦ μέλποντες ἄοιδοι Μηρόνιον Πακτωλὸν ἐκυκλώσαντο λιπόντες Ἐβδομάκις περὶ Δῆλον . . .
1109. ἐπί. ἐνί (the usual reading) is never used for ἐν, but for ἐνεστι, by the trag. Elms. Herm.
1112. νόστ. βάρβ. ἦλθον, for ἐνόστου πρ. β., i.e. ἦλθον πρὸς βαρβάρους. Matth. p. 609.
1115. λατρεύω more usually takes a dat. κρεῖσσον γὰρ οἶμαι τῆδε λατρεύειν πέτρα, Prom. V. 1004. μόχθοις λατρεύων, Ed. Col. 105.
- 1117—1120. *Esteeming happy a fate hapless throughout; for he is not weary of misfortune, because he is (ξύντροφος) brought up and familiar with it: but prosperity is liable to changes.*
- Ib. ζηλω σε is a formula which implies admiration or congratulation. Blomf. Prometh. 338.
1119. ξύντροφος, *what was brought up with us; natural; associated.* Ajax, 639, 861. "Poor child of danger, nurseling of the storm," Campbell.
1121. μετ' εὐτυχίαν, *after good fortune.* Κεκλημένω δὲ φωτὶ μακαρίω ποτὲ Αἰ μεταβολαὶ λυπηρόν, Herc. F. 1291. Ὁ δ' εὐτυχίας, ἐς τὸ δυστυχὲς πεσὼν, Ψυχὴν ἀλάται τῆς πάροισ' εὐπραξίας, Troades, 634. Ὅταν δ' ἀνὴρ Πράξη καλῶς ὑψηλός, εἰς ἀθῆναι Πίπτει κακίω τοῦ πάλαι δυσδαίμονος, Helen, 417.
1123. πότνια, *domina*; i.e. Iphigenia. The Chorus address Hecuba (Troad. 293) and Helen (Hel. 225) with the same respectful title.
1124. See v. 1347.
1125. κηρόπλαστος δόναξ. Prom. 591.
1127. ἐπιθωῖξει, *will incite.* (Metaphor from huntsmen inciting, cheering-on dogs. Blomf. Prom. 73.) The allusion in this place is to the *τριηράλης*, or Pausanius: "qui voce alternos nautarum temperet ictus, Et remis dietet sonitum," Sil. Ital. vi. 360. This officer is sometimes called *hortator*. See article *Portisculus*, in Smith, Art. 99, p. 778. Our sailors wind up the capstan to the sound of a fiddle. To represent vessels sailing with the good omen of song and music, is a favourite image with poets. *Nāes . . . Ἴν' ὁ φίλαυλος ἔπαλλε δελφίς*

- πρῶραις, Eur. Electr. 435. Πρῶραι αἱ δι' ἄλα . . . αὐλῶν παιᾶνι . . . συρίγγων τ' εὐφρόγγυ φωνῆ, Troad. 122. Τὸ νεώριον . . . αὐλῶν κελευστῶν . . . συριγμάτων, Arist. Acharn. 552-4. "Ἐπ' Ὀρφέος κιθάρῃ πέπληγον ἑρετμοῖσι Πόντου λάβρον ἔδαρ, Ap. Rhod. i. 540. "Orpheus Non pontum remo subigit, sed carmine tonsas Ire docet," V. Flacc. i. 470. "The oars were silver, Which to the tune of flutes kept stroke," Ant. and Cl. Act. ii. sc. 2. "Our voices keep tune, and our oars keep time," Moore, Canadian Boat-song. See Peile, Agam. 862.
1129. ἑπτατόνου: Χέλυος ἑπτατόνου, Herc. F. 683. Alc. 445. Ἑπταφθόγγου κιθάρας, Ion. 881.
1130. λιπαράν: lit., *fat, rich-soiled; pinguis*; probably in allusion to the Attic olive: a favourite epithet with the Athenians, first in Pind. I. 2. 30. Cf. Arist. Acharn. λιπαράς καλέσειεν Ἀθήνας, 639, 40; Arist. Frag. 162, Χαῖρε λιπαρὸν δάπεδον. Λιπαραῖς κόσμον Ἀθήναις [κλάδον ἐλαίας], Troad. 800. λιπαραῖσι τ' ἐν δλβίαις Ἀθάνας, Alc. 464. See note 1130, p. 79.
1133. ῥόθιον, *fluctus violentus*. See Blomf. Prom. V. 1084.
1134. πρότονοι κ.τ.λ., *The haulyards will tighten the sheet-line over the beak*. (See note on 1347.) "Πόδες were in later times (as in the poems of Homer) the ropes attached to the two lower corners of a square sail. These πόδες ran from the ends of the sail to the sides of the vessel towards the stern, where they were fastened with rings, attached to the outer side of the bulwark," (Smith's Dict. of Gr. and Rom. Antiqq., p. 881, a). The management of the πόδες depended on the wind,—whether oblique, or full from the stern. "*Læva sive dextera Vocaret aura, sive utrumque Jupiter Simul secundus incidisset in pedem*," Catull. iv. See Addenda, p. 80.
1137. λ. ἰπποδ., i.e. *the air; the gigantic race-course of the sun*. "Per purum Egit equos, volucrumque currum," Hor. Lib. Od. i. 34. 7. τέθριππα ἁελίου, Helen. 342. ἰππεύοντος ἡλίου, Ion, 41.
1140. πτερ. θαύουσα, *rapidly moving my wings*. Κῆτος θαύουσα ἐξ Ἀτλαντικῆς ἁλός, Eur. Frag. Androneda, ii. Buttmann (Lexil. s. v. θαύουσα) takes a twofold root for θαύω—θαύω for signifi. to hasten, and θέω=τιθημι, for signifi. to sit.

1144. *παρθ. εὐδ. γ., a virgin destined to an honourable marriage.*
Matth. p. 536.
1145. *παρὰ πρὸς μητρός, coram.* Scidl. *Εἰλίσσουσα—θείσους,*
choros ducens. *Εἰλίσσουσαι καλλιχορον,* Herc. F. 690.
1149. *χλιδαί.* *Κέρας ἐμᾶς παρθένων χλιδῶν,* Phoen. 290.
1150. *Γένυσιν* is used in reference to *περιβαλλ.*, instead of *γένεας*,
the accus. after *ἐσκίαζον.* *Πλόκαμος . . . γένυν παρ' αὐτὴν κε-*
χυμένος, Eur. Bacchæ, 455, 6. *Ἐσκίαζον, I was wont to shade*
sc. αὐτάς, i. e. my cheeks.
1155. *κατήρξατο.* See note 40.
1156. *σῶμα.* See note 283.
1157. *ἔα:* a common exclamation in trag. of surprise or alarm.
Helen, 71; Herc. F. 514; Hecub. 1116; Troad. 298; Eur.
Suppl. 395; Prom. V. 114.
1159. *ἐν παραστ., in the vestibule.* *Ἀδράστου δ' ἦλθον εἰς παρα-*
στάδας, Phoen. 426. *Παραστάδες Κρημαστὰ τεύχη κ.τ.λ.,* (at
Delphi). Androm. 1121.
1161. *ἀπέπτυσσα, I scorn (abominate, avert) your unlucky word*
καυόν. The ancients spat thrice in their bosom, on hearing or
seeing anything ominous or displeasing. Theocr. x. 11, *τρίς*
εἰς ἐὼν ἔπτυσσε κόλπον. The word is used to express the
aversion or detestation of a speaker or his sentiment,—as
ἀπέπτυσσα μῦθον. *λόγον* or *μῦθον* is often understood. Iph.
Aul. 874. See Monk, Hippol. 610; Major, Hecuba, 1258;
Blomf. Prom. V. 1106.
- Ὅσια κ.τ.λ. Ὅσια—τῶδε esse videtur ὁσίας ἕκαστι τοῦτὲ φημι:*
I use the word ἀπέπτυσσα from religious scruples:
"Quum enim impura erant sacrificia, non satis erat dicere
ἀπέπτυσσα, sed lustrare statuum necesse erat," Matth. "Recte
Matthiæ ἀπέπτυσσα non ad questionem Thoantis sed ad parricidium refert, de quo cogitet Iphigenia," Herm.
So *τοῦτο δὸς τῇ τύχῃ,* v. 501. *Χρόνῳ δὲ δόντες,* Ion, 575.
Markland refers the exclamation ἀπέπτυσσα to the ill-omened
word *καυόν:* *I give, assign, this word of yours to religious*
scruples.
1162. *φροϊμιάζει,* Attic for *προϊμιάζει,* as *φροῖμον* for *προῖμον:*

- beginning, commencement.* See Ion, 752; Phœn. 1356. Hec. 179.
1164. τοῦκιδιδέξαν, (supply ἐστί,) for ἐδίδαξε. See note 240. δέξαν, *your opinion.*
1165. πάλιν, for ὀπίσω. So ὅσσε πάλιν κλίνασα, Il. γ'. 427. "Sacra retorserunt oculos," Ov. Met. x. 696. "Moti Lares vertere vultum," Senec. Thyest. 264. "Several miracles of a similar nature are alleged: as that images have turned from their votaries." Plut. Camill.
1171. τὸν φόνον, *the murder which you suspect*; in allusion to the preceding words, τιν' ἔκανον.
1174. Elmsley proposes τὸδ' ἤλπισ' ἄν, *would have expected; speraret.*
1177. *That I may remove it from the contagion of murder.* It had been polluted by the touch of Orestes.
1181. καθέϊσαν, *injocuerunt*: Attic for καθέσαν.
1185. καλῶς πρόσσειν, *to fare well.* Καλῶς ποιεῖν, *to benefit*; καλῶς ἔχειν, *to be well.*
1186. ἐξένευσας, from ἐκνεύω. *Thou hast attended to,* Buckley. "Propendebas," Heath. "Tu vero ad cultum Dianæ utique propensa es, unumque id curas." Brod. "Curasti," Bothe.
1189. τὸν προκ. Κεῖσθαι and πρόκεισθαι are often used in speaking of fixed and established laws. Κατὰ τοὺς τῆς πόλεως κειμένους νόμους, Xen. Mem. iv. 4. 18. *Ὡν νόμοι πρόκεινται, Ed. T. 865. θάνατος ὧν κεῖται πέρι, Ion, 756. See Blomf. Para. 377. See v. 166.
1190. The four senses which Hermann (Viger, p. 794, § 261) assigns to σθίκου are *non ergo, non sane, nonne ergo? nonne?* The sense is, *if the lustral water and the sacrificial knife are (ἐν ἔργῳ) in readiness, why do you delay to sprinkle the victims?*
1193. "Humana lustrat humor æquoreus mala," Stob. p. 28. That the sea had a purifying effect, was a favourite notion among the ancients. 'Αλλ' εἰμι πρὸς τε λουτρὰ καὶ παρακτίους

Λειμῶνας, ὡς ἂν λύμαθ' ἀγνίσκας, Aj. 654. Πρῶτον μὲν αὐτὸν ἐπὶ θάλατταν ἤγομεν, Arist. Plut. 656. "Quantum non ultima Tethys, Non genitor nympharum adluit Oceanus," Catull. 88. Χεῖρας νηφάμενος πολιτῆς ἄλδς, εἴχετ' Ἀθήνη, Od. β'. 261. "Ne, cum parricidæ delati essent in mare, ipsum polluerent, quo cetera quæ violata sunt, expiari putantur," Cicero, pro R. Amer. 26. Shakspeare represents Macbeth (Act ii. sc. 2) as under this impression: "Will all great Neptune's ocean wash this blood clean from my hand?" A similar efficacy was ascribed to running streams, in opposition to stagnant water. Ἀγὼ ῥυτοῖς νασμῶσιν ἐξομόρξομαι, Hipp. 653. Οἶμαι γὰρ οὐτ' ἂν Ἰστρον, οὐτε Φᾶσιν ἂν Νίψαι καθαρῶ κ.τ.λ., Ed. T. 1227. "Donec me flumine viuo abluero," Æn. ii. 718. (See Barnes.)

1202. Δίκαιος is rarely found in the fem. gender.
1203. ὡς εἰκότως, &c. This line, placed here by Markland, usually occurs as v. 1212.
1204. The imperat. is used also in the third pers. by the Attic poets, in a dependent proposition, after οἶσθ' ὅ. Matth. p. 863.
1206. In dimidiated stichomythia, the speaker often continues without heeding the other dialogist. See Ajax, 106; Ion, 534-6, and 558-9.
1208. For ποίας τύχας, Elmsley proposes ποίους λόγους.
1209. φόνος, the pollution of blood: as from Orestes, a matricide.
1210. σύ. Thoas addresses a servant.
1214. οὐς δεῖ μάλιστα, κ. κηδέω, is a reading suggested by Professor Conington. Elmsley reads οὐ: "There is no need of friends at all."
1216. πυρσφ, for πυρί. ὅτ' ἀμφὶ βωμῶν χεῖρας ἤγνίζου πυρί, Herc. F. 1146. πυρί καθαργίσκας, Ion, 706. Helen. 868, ἄδς καθαρσίφ φλογί. Cf. Eur. Suppl. 1211.
1219. Quæm mihi hujus rei finem constituis? Brod.
1225. προῦθέμην, I ordered. Τήνδε γερόντων προῦθετο λέσχην, Antig. 160.

1226. Ἐκκοῦδῶν is of frequent occurrence in Euripides: *out of the way, apart*. See Blomf. Prom. 352. It is followed sometimes by a gen., as here; sometimes with a dative, as ἐκτ. Ἐκδῶθρ, Hecub. 52. Τυράννοις, Phoen. 40. Λόγοισιν, Orest. 541. Νέοις, Suppl. 1113.

1231. οὐ χρή: in Greece.

1233. τὰ πλείονα, *plura, omnia; more than men; i.e. all things*.

1234. Argument of the chorus:—Lato, after giving birth to Apollo and Diana, transferred them from Delos to Parnassus; where Themis, daughter of Terra, (or Gæa, or Gē) had an oracle, guarded by an immense serpent. (See Æsch. Eumenides, vv. 1—11.) The infant Apollo slew the serpent, and 'usurped the oracle. Terra, indignant at the insult offered to her daughter, weakened the influence of Apollo's oracles by conveying directions to men by the medium of dreams. Apollo hastens to complain to Jupiter; who, being pleased with the alacrity of the infant god, pacifies the anger of Terra, and confirms his son in the prophetic seat.

As Orestes had received from Apollo the injunction of carrying off the image as the cure of his malady, this chorus, in praise of his celestial monitor, is more closely connected with the play than is usually the case with the choruses of Euripides.

1234—7. Ἐῤῥαις=καλῶς, as μονόπαις=μόνος, Alc. 931. Φοῖβον is omitted by Seidler and Markland, as sufficiently expressed in γόνος, and in χρυ:σκόμας, which often designates Apollo without other name: as ὁ χρυσοκόμας, Troad. 254. Τῷ μὲν ὁ χρυσοκόμας, Pind. Olymp. vii. 58. The epithet refers to the rays with which his head is represented as crowned: "Circum caput omne micantes Deposuit radios," Ov. Met. ii. 40. The golden hair of Apollo is frequently mentioned by poets. ὦ Λατοῦς παῖ, χρυσοῦ χαίταν μαρμαίρων, Ion, 887. The ancients often gilded the heads of their gods. Seidler's text is,—

Ἐῤῥαις ὁ Λατοῦς γόνος,
 ὃν ποτε Δηλιάσιν καρποφόροις
 γυάλοισι χρυσοκόμαν κ.τ.λ.

1238. ἔ τ', and her who, &c. The words ἔ τ'—γάνυται form a

1268. φθόνῳ θυγ., *out of jealousy (or resentment) for her daughter*: genitive of cause.
1269. ταχύπους, for ταχύς. The epith. occurs Bacch. 169, and Troad. 232. Euripides abounds in compounds of ποός: as θηλόπους, Iph. Aul. 421; ώκόπους, Helen. 243; τυφλόπους, Phœn. 1565; ἀελλόπους, Hel. 1314; βραδύπους, Hec. 66; ὀπισθόπους, Hipp. 54.—Ἄναξ: so ἄναξ Ἄπολλον, Eum. 574. A common title of a deity. Thus Pan is termed ἄναξ, Aj. 698. So ἄνασς Ἀθήνα, Eum. 421. So Hor. III. iv. 2, "*Regina* . . . Calliope."
1270. χ. κ. ἔλιξε,—the usual posture of a suppliant: *stretched out his childish hand*. Ἐβχετο χεῖρ' ὀρέγων, Il. ο'. 371. "Supplexque manus ad litora tendat," Æn. iii. 592. Θρόνον (see Med. 1167, θρόνοισιν ἐμπροσθεῖα) means *seat*; and does not imply a *king's throne* necessarily. The thrones of our Saxon and Norman kings greatly resembled the classic θρόνοι in their shape. See medals, seals, frescoes.
1275. πολύχρυσα λατρ., *the wealthy sacred-offices*. Λατρεία is especially applied to religious worship. The term πολύχρ. is not unmeaning. Cities and monarchs vied in splendour of presents to the Delphic god. For the sumptuous gifts of Gyges and Cræsus, see Herod. i. 14, 50, 51. In the want of bankers, cities were accustomed to send their public money to Delphi, as to a place of safety, on account of the supposed sanctity of the temple. Each city had its peculiar room or chamber, as the place of its deposits, named θησαυρός. (See S. Matth. ii. 11, for this sense of *sasket* or *treasure-house*.) The wealth of Delphi was proverbial in the heroic age. Οὐδ' ὕσα λάϊνος οὐδὲ Ἀφήτορος ἐντὸς ἔργει Φοῖβου Ἀπόλλωνος, Πυθοῖ ἐνι πετηέσσρ. Il. ι'. 404.
1276. ἔσεισε κόμαν, *ammit*; i.e. *granted*. Νεῦσε Κρονίων' Ἄμβρόσιαι δ' ἄρα χαῖται κ.τ.λ., Il. α'. 528.
1281. θῆκε, *restored*.
1282. πολύν. ξενόεντι. The whole civilized world came to consult the Delphic oracle. The epithet πολύν. occurs Arist. Aves, 1313.

1288. *θεσφ. ἀοιδ.*, by means of the poetic oracles. These were delivered in hexameters. See Herodotus *passim*. If the Pythia spoke in prose, her words were subsequently put into verse.
1284. *βῶμ. τ' ἐπιστ.* Hermann says that the Messenger confuses *ναοφύλακες* with *β. ἐπ.*, which the Chorus could not be; but the words *may* mean *standers near the altar, or thymele*, the usual position of a *Chorus*.
1288. "Quid rei est, si me loqui non jussam fas est?" Heath. Herm. reads *εἰ με χρῆ*, "Quid est, si me dicere, jussam a te, oportet ubi sit." The Chorus pretends not to know where Thoas is, to gain time for the escape of Iphigenia, Orestes, and Pylades.
1289. *φροῦδοι*. See n. 154, p. 10.
1293. *ἄπιστον ἔ. μῦθ.* These words occur Arist. Pax, 131.
1297. *ἔπου*: *Ad eum locum ubi, &c.*
1299. The Messenger observes the hesitation of the Chorus, and charges them with feminine duplicity and connivance.
1300. *μέτα*—*μέτεστι*, as in v. 1299. Cf. Heracl. 665, *ἡμῖν τοῦ λόγου μέτεστι δὴ* sc. *μέρος*: Matth. p. 455.—*Κρατούντων*, Thoas; for *δεσποτῶν*. *Πύλας κρατούντων*, *palace*. Participle for noun.
1302. *ἐρμηνεύς*, *one who can speak plainly; qui exponere possit, i. e. qui sciat.*
1304. *ὦή*. As the Chorus make no reply, the "Ἄγγελος proceeds to knock. *Ἢοα there!* Cf. *ὦή, χαλ. κλ.*, Helen. 1180. So Jason, Med. 1311, *χαλαῖτε κληῖδας κ.τ.λ.*—*φόρτον*: *so φόρτος χρείας*, Eur. Suppl. 20.
1309. *ἔλεγον* understood. Bos, p. 394, (Oxon. 1813).
1310. *ὤς*—*εἴης*. The opt. *εἴης* is used after the past tense *ἀπῆ-λαυον*. See vv. 951 and 1340.
1312. *τὰ ἐν ποσὶ*, *what is immediately present*: opp. to *ἐκποδόν*, 1226. *τὰ δ' ἐν ποσὶν οὐκ ἐξικμάζω*, Androm. 397. *τὰ πρὸς ποσὶ σκοπεῖν*, (Ed. T. 130. *τοῖν ποσὶν κακόν*, Alc. 755.
1317. *τί πν. σ. κ.*: metaphor from sailing. *What lucky wind have they met?* "Quonam casu, veluti vento, impulsa?" Seidler. "Quamnam casus auram nacta? i. e. quo quasi vento fortunæ

- petita." Herm. Cf. Iphis to Evadne, (Eur. Suppl. 1048), *τίκνον, τίς ἀβρα; τίς στόλος; What wind blew thee hither?*
1319. Thoas would know from Iphigenia the history of her family.
1320. θεᾶ is in the nominative case: the middle verb (καθωσ.) has then its full force; and the impiety is greater in saving the victim, whom the goddess had destined for herself.
1321. *O prodigy! what greater name can I give thee, and hit the mark?* Thoas, in his surprise, calls the Messenger θαῦμα. Cf. Celia, (As you like it, Act ii. sc. 6), "O wonderful, wonderful," &c. See Blomf. Agam. 1203, *τί νιν καλοῦσα τύχοιμ' ἄν:* "Quoniam nomine appellans eam, recte appellaverim." And Monk on Hipp. 828, *τίνα λόγον . . . τίνα τύχην σέθεν προσαυδῶν τύχῳ;*
1323. Cf. Arist. Nubes, v. 695, *ἐκφρόντισόν τι:* and v. 700, *ιβ., φρόντιζε δὴ, καὶ διδάθρει κ.τ.λ.*
1325. *Their flight is not to a neighbouring port; i.e. they will be overtaken before they can reach Greece.* "Non tam propinqua loca petunt, ut mean hastam effugiant:" Herm. *Δόρυ* may mean, not *spear*, but *ship*, or *fleet*; in which latter sense it occurs Helen. vv. 1268, 1485, 1568, 1611: but in v. 1484, Thoas says, *πάσω λόγῳ.*
1327. *ἀκταῖς θαλασσί-αις*, Hecub. 691.
1328. *κρήπιος*: adjective for adverb. Matthiæ, § 446.
1331. *ἀπόρητον, secret*; i.e. *not to be witnessed.* See vv. 1197 and 1212: *μηδέν' εἰς ὄψιν πελάζειν.*
1332. *ὃν μετόχετο, of which she was going in quest.* κήρυξ δὲ *μετόχετο* θεῖον ἀειδόν, Od. ὁ. 47. "Ad quem festinabat:" Bothe.
1338. *μαγεύουσα, using magical words.* The Sanscrit *maha*, Greek *μέγας*, Latin *magus*, German *machtig*, and Scotch *muickie*, are all cognate. *φόνον*, the pollution caused by bloodshed: see v. 1171. *Δῆ, forsooth; scilicet.* Νίξουσα, *washing off.*
1343. *αὐτὸς λόγος, eadem sententia.* Τέλος preceded by *καὶ*, or followed by *δὲ*, occurs in the sense of *at length.* See Vigerus, p. 145.

1345. *σκάφος νεός*: periphrasis for *ναῦς*. Ἀργούσ *σκάφος*, for Ἀργώ: Medea, 1. 477. 1332.

1346. * * * The line usually placed here, is transferred by Hermann to 1395: *Ταρσῶ καθήρει κ.τ.λ.*

1347. *σκαλμῶν*, the *rowlocks*; the *pinn* or *thole* to which the Greek oar (*ταρσός*=properly, *blade* of the oar) was fastened by the *τροπώτης*. *Κοντοῖς*, *contis*; with *barge-poles*: three of these, of different length, belonged to every trireme. Ἐπιπέδων, *wooden guards* to ward off the *ἔμβολος* or beak of a hostile vessel, jutting out on each side of the prow. *Κλίμακας*, (see Rhesus, 73), *wooden ladders*, of which each trireme had two. *Πρυμνήσια* or *σχολία*, (Acts xxvii. 32),=*retinacula*, or *stern-cables*, which fasten ships to the shore. *Ἐθυντηρία*: the part of a ship where the rudders (*ἐθυντηρ οἶαξ*, Æsch. Suppl. 697.) were fixed, and where the pilot was stationed.

1349. *πρόμνηθεν νεός*, *standing* (on the shore) *astern of the ship*. Vessels were drawn up with sterns to the shore. "Ancora de prora jacitur; stant littore puppes," Æn. vi.

1350. *And some steadied the prow with poles*. "Verendum erat (says Musgrave) ne navis (ancora sublata) fluctibus ultro citroque impelleretur; ideo proram contis sustinere properarunt." Before *κοντοῖς* supply *οἱ μὲν*. So τῇ βα παραδραμέτην, φεύγων, δ' ὄ' ὄπισθε δίκων, Π. γ'. 157.

1350-1. *And others were winding up the anchor from the ἐπιπέδων: and others, hastily letting down the ship's ladders, were passing the ropes hand over hand; and, throwing them into the sea, let them down to the strangers*. Δόντες might apply to the *κλίμακας*.

1355. εἶχ. τ. *ξένης*, *clung to, kept hold of, the stranger-woman*.

1355-6. *And were attempting to take out the rudders through the steer-holes*. A ship had more than one rudder. Cf. *κατὰ πηθαλίων*, *Androm.* 480. τὰς ζευκτηρίας τῶν πηθαλίων, *Act. Apost.* xviii. 40.

1358. *τίνι λόγῳ; why? ἐκ τίνος λόγου; Iph. Aul.* 878.

1360. *τίνος τίς ἔν.* Rhes. 298, *τίς ὁ στρατ. καὶ τίνος κεκλητῆ-*

- μένος;—ἀπεμπολῆς: *doest thou smuggle her out of the country?* Scott.
1361. ὡς μάθης: a usual clause. ὡς μάθης, γέρον, *Androm.* 1073. "Ορκούς κεκλημέθ', ὡς μάθης, δὲ παρθένε, *Helen.* 977.
1366. The mask of the "Ἄγγελος probably bore marks of blows and wounds.
1367. κείνοι τε οὐκ εἶχον, ἡμεῖς τε, for οὐτ' ἐκείνοι εἶχον, οὐθ' ἡμεῖς. So v. 1477, ἐγὼ δ' Ὀρέστην τ' . . . ἀδελφῆ τ' οὐχὶ θυμούμαι, for οὐτ' Ὀρ. οὐτ' ἀδ. Τε οὐ—τε, for οὔτε—οὔτε, is rare. *Herm.*
1369. κῶλα, *feet*. A common use of this word in Euripides: e.g. *Iph. Aul.* 614, ἀβρόν τιθεῖσα κῶλον. *Helen.* 544, τάφω ξυνάψω κῶλον. *Bacch.* 169, κῶλον κγει ταχύπου. *Ion.* 740, ξυνεκπονοῦσα κῶλον. *Herc.* 734, κ. ὡς ἐπείγεται. *Herc. F.* 819, γωθὲς πέδαιρε κῶλ.
1370. ἤκοντίζετο, *were darted out, aimed*. Cf. v. 362, ὄσας χεῖρας ἐξηκόντισα.
1371. *Hermann* prefers ὡς τῷ ξυνάπτειν: *Seidler*, ὥστε ξυναγαγεῖν.
1378. ὥστ' ἄν. πρ., *with intention to repel us to some distance*.
1380. τέρξαι πόδα, *to capsize, turn over*,—as would be the case, if the πόδες were submerged. Cf. *Orest.* 697, καὶ ναῦς γάρ, ἐνταθεῖσα πρὸς βίαν ποδῶν, "Ἐβαψεν, ἔστη δ' ἀθῆς, ἦν χαλῆ πόδα. On the inf. after verbs of fearing, and the variation of the phrase δέδοικα μή, see *Matth.* § 520, obs. i. p. 887.
1389. *Seidler* observes that Euripides has, in this narrative, imitated several passages in the speech of the "Ἄγγελος in the *Persæ* of *Æsch.*: see vv. 386, 391, 397, 399.
1390. στεναγμῶν ἦδδν, *frohen jubelschrei*. Hg. ἀλαλάξω also is a word of double meaning, according to the context. See *Eur. Electr.* vv. 848 and 855. ἠλάλαξε, *he kept groaning; ἀλαλάζοντες, shouting joyfully*—our *hurrahing*.
1393. ἠπείγετο, *jaactata, vexata est*. So *Nῆ'* ἐνὶ πόντῳ—ἐπειγομένην: *Od. ψ.* 234. *Musgr.*
1394. νεὸς πίτυλος=ναῦς, as in v. 1050. So *Troad.* 1123. For *κατήρης*, cf. *εὐήρης*, v. 1050. *For a violent blast, coming suddenly, drives the ship, winged with ordered oars, (παλιμπρουνηδὸν) stern-foremost.*

1395. *ἐκαρτ. λακτίξ*==καρτερικῶς ἐλάκτιζον. Schaefer.
1404. *χέρας*. "Sæpe non solas manus, sed *brachia* significant."
Herm. The *ἐπωμίς* was an upper vest, which fastened at the tip of the shoulder, and reached to the waist. See Hec. 556. The sailors appear to have stripped off this garment, to row more freely.
1405. *ἐκ κελεύσματος*, in time with the (*Pausanius*) or *κελευστής*.
Nach des meisters ruf: Hartung. See n. 1127, and cf. Helen. 1595, *ναυβάταις . . . βοᾷ κελευστής, κ.τ.λ.*
1406. *μᾶλλον μᾶλλον*, "*magis magis increbescunt*," Catull. Nupt. Pel. et Thet.
1408. *Οὐκ ναυφραγίου δίσκριμον ἐσσετ, quidam ναυτᾶς ναυε ἐπιλευρῶντ, λαυεὸς ε ναυε ἀρτοῖς ἐνεκτοῦντ σκωρῶντ, ἰταυε ρετεντοῦντ ἀκ σφρματοῦντ εαυ.* *Laqueos*: Bothe. Ropes with a loop, to be thrown on projecting parts of the rock, to keep the vessel steady. *ἐξανήπτων* has occurred v. 1351.
1415. "Urbs Dardanise *Neptunia* solvere vincla," Catull. lxi. 356. *Πελοπίδαις*: Iphigenia and Orestes.
1419. *θεῶ* (dativus commodi) may be construed either with *ἀμνημ*, or *προδοῦσα*. Seidler.
1423. Cf. Helen. 1560-1, *ὃ πέρσαντες Ἰλίου πόλιν, Οὐκ εἴ' ἀναρπάσαντες, κ.τ.λ.*: and *εἶα δὴ κ.τ.λ.*, Agam. 1640-1.
1424. *ἐκβολὰς νεῶς*=ναῦν *ἐκβεβλημένην*: Seidler. Cf. Helen. 1214, *ναὺς ἐκβολα, wreck of the ship*. "*Quæ e nave naufraga ejiciuntur*," Heath. "Wrecked seamen," Scott.
1425. *σὺν δὲ τῇ θεῶ*, with the aid of the goddess. So Æsch. S. c. Th. 468, *σὺν τύχῃ δὲ τῆ*. "*Dis auspiciibus*," Virg. Æn. iv. 45.
1429. *στυφλοῦ πέτρας*. *ἔρριψ' ἑμαντήν τῆσδ' ἀπὸ στυφλοῦ πέτρας*, Prom. V. 773.
1430. *σκόλ. πῆξ*: the Oriental punishment of impaling. Cf. Eumen. 180, *μύζουσιν οἰκτισμὸν πολλὸν Ἰπὸ βράχιν παγέντες*.
1435. *πορθμ. διωγ*. *Emittis qui prosequantur*. Seid.
1436. *τῆσδε, here present*. So *ἴδ' ἀνήρ, I*. The appearance of Athena (*Deus ex machina*) in the air would be contrived by a set of pulleys. *Μηχανὴ δὲ θεοῦς δείκνυσι καὶ ἤρωας τοὺς ἐν*

- ἀέρι, Pollux, iv. 130. So Medea appears in her car of dragons; and the twin sons of Leda, in the Electra of Euripides.
1440. ἀδελφῆς δέμας=ἀδελφή. So μητρῶον δέμας=μήτηρ, Eum. 84. οἰκετῶν δέμας=οικέτας, Soph. Tr. 910. Matth. p. 703.
1442. ἀναψυχὰς, in app. with the preceding line: *as alleviation of . . .* Cf. v. 594 of this play; and ἄποινα, n. 1459. Matth. § 332, pp. 708—10. Κακῶν ἀναψυχὰς, Eur. Suppl. 615.
1444. χάριν ἐμὴν, *out of favour to me.* See n. 566, and Matth. p. 576.
1445. πόντου νῶτα. Cf. n. 46, χθονὸς νῶτα; and the Homeric ἐπ' εὐρέα νῶτα θαλάσσης. Πορθμεύων, i.e. τοῦτον.
1446. ἐπιστολὰς, *injunctious.* So ἐπιστολὰς, "Ἄς σοι πατὴρ ἐφέιτο, Prom. V. 3.
1447. κλέεις γὰρ ἀδδὴν. Minerva speaks from the platform (or θεολογεῖν) appropriated to deities. The voice of Minerva was remarkable for its loud and piercing sound. ὡς ἐμαθές σου, κὰν ἄποκτος ᾗς θυμῶς, Φώνημ' ἀκούω, καὶ ξυαρπάξω φρενί, Καλλοστόμου κώδικων ὡς Τυρσηνικῆς, Ajax, 15.
1449. θεοδμ. The same epithet occurs Hipp. 978. See Electr. 707.
1451. γείτων, *opposite to.*
1452. Ἡ Ἴνα, δαῖμον, 'Ἄλὰς Ἀραφηνίδας οἰκήσουσα Ἥλθεσ ἀπὸ Σκυθίης, ἀπὸ δ' εἶπασ τέθμια Ταύρων. Callim. Hymn. Dian. 174.
1453. τεύξας ναόν. Τεύξειν περικαλλέα νηδὸν, Homer. in Apoll. 80. Νηδὸν τεύξομεν, Odys. μ'. 347. Δόμον θαητὸν ἐτευξάν, Pind. Pyth. vii. 10.
1455. The last syll. πολῶν are thought to refer to the termination Ταυρο-πόλος. Why Diana is called Ταυροπόλος, is involved in obscurity. The Scholiast (on Ajax, 72.) derives the name from Diana's presiding over *bulls* and *oxen*, which are included under ποίμνια; or from being the same as Luna, whose chariot is drawn by *bulls*: more probably from Scythia Ταυρία (the Crimea), where Diana was worshipped.
1456. νιν, τὸ βρέτας.
1459. ἄποινα, *as a ransom for your life which was due to Artemis.*

'Αποιου is in app. with *δορτάξῃ* λέως. See n. 1442. So ἀλώ-
 λανσιν εἰκοῦς, *in return for your likeness* [to Helen]. Eur.
 Hel. 77.

1461. *ὄρας* ἔχῃ,—not ἔχοι, as the *pres. ἐξαιέτω* (*emittat*) has
 preceded.

A similar observance took place, as to the *effusion of blood*, at
 Sparta. "In early times, probably before the Dorian conquest,
 human victims appear to have been offered, in Laconia, to an
 image of Artemis, which Orestes was believed to have brought
 with him from Scythia. Lycurgus, it is said, abolished *this*
 bloody rite; but substituted for it a contest little less ferocious,
 in which the most generous youths, standing on the altar, pre-
 sented themselves to the lash, and were sometimes seen to ex-
 pire under it, without a groan." Thirlwall, v. i. p. 328.

1462. *κλίμακας*: applied to hills steep and difficult of ascent. A
 steep descent near Swindon, Wiltshire, is called "Ladder
 Copse."

1463. *κληδοῦχεῖν* = *κληδοῦχον εἶναι*. See n. 131.

Βραυρωνίας. Ἄρτεμιδος ἱερόν ἐστὶ Βραυρωνίας, Πραξιτέλους μὲν
τέχνη τὸ ἄγαλμα τῇ θεῇ δ' ἐστὶν ἀπὸ Βραυρώνος δήμων τὸ ὄνομα,
 Pausanias, i. 23. 8. "Persons called *κληδοῦχοι* and *ναοφ' λαικας*
 must have been employed as guards or porters; although it is not
 certain, whether these functions were not performed by *priests*,
 who were occasionally called by names, derived from some par-
 ticular office." Dr. Smith.

1464. Pausanias says, that Iphigenia was buried at Megara. After
 her death, she received divine honours. She was worshipped at
 Athens and Sparta; and it is probable that she was the same as
 Artemis herself. (Smith.) Iphigenia was the name of Diana
 at Hermione, in Argolis. Hesiod assigns to her the name of
 Hecate. (Herm. pp. 29, 36. in pref.)

1469. *γν. δικ. οὐνεκα*, *on account of their meritorious good-will*
 towards Orestes and Iphigenia.

The abrupt transition from Thoas to Orestes has induced critics
 to suppose, that some intermediate lines have been lost.

1471. *κρίνωσ'*, *deciding on*. See note in Addenda.

The clause *καί—γε* seems *intended* to mean, that the law of acquitting an accused person, when the votes of his judges were equal, was to be dated from Minerva's interposition in behalf of Orestes, and to continue in force throughout all future ages. The clause itself is somewhat obscure. Seidler thinks that the Grecian females are acquitted (*ad illam ipsam regulam vicâr*, &c.) in consequence of the *two* opposite votes of Thoas and Minerva. Hermann imagines that some such line as *κρίνουσα τῶσδε πάντα τ' εἰσέκειρ' ἄει*, might be supplied between 1471, 1472. Matthiæ (with whom Bothe concurs) says, "*Eis even-tum vel effectum significare videtur; et ita quidem, ut eadem posthac lex obtineat, ὥστε τὰντὸ νόμισμα εἶναι.*"

1476. *ἄπιστος*, *unbelieving*. Cf. n. 796.

1479. Cf. Bacch. 1255, *θεομαχεῖν μόνον οἷός τ' ἐκείνος* [Pen-theus].

1482. In using the expressions *εὐδαίμονα* and (1422) *βαρβάρου*, Euripides makes Thoas speak with the vanity of a Greek.

1486. Cf. *οὐκ οὖν ἂν ἐκφύγοι γε (Zeus) τὴν πεπρωμένην*. P. V. 527.

1490. *ἦτ' ἐπ' εὐτυχίᾳ, go and be prosperous*. Cf. *ἐπ' ἀγαθῇ τύχῃ κ.τ.λ.*, Arist. Vesp. 869. *σωζομένης, being happy on account of the lot which saves you*. Cf. *τοὺς σωζομένους*, Acts, ii. 47, "*those in a state of salvation.*"

1495. *τερπνὴν*: in allusion to line 1468.

1497—9. These lines close the Phœnissæ and Orestes. They may refer to the wish of the poet, to be named first of the competitors for the crown of ivy, assigned to tragedy.

ADDENDA.

6. ἀμφὶ δίν-ας, Monk; who refers to ἀμ. Εὐρόταν, Hecub. 646; ἀ. Σκαμάνδ. δίν-ας, Orest. 1303; ἀ. ὕδωρ, Iph. Aul. 1294. To these examples, Badham adds ἀ. Πειρ. ὕδωρ, Medea, 68; ἀ. Φρόγ. οἶδμα, Helen. 369. To these may be added ἀ. λίμναν, Prom. 426; ἀ. νᾶμα, 831.
10. *Ὅς ἐπὶ γᾶν Τρωῶν χιλιόναυον ἤλυθ' ἔχων στρατείας, Rhes. 262. "Conjuratæque sequuntur *mille rates*," Ov. M. xii. 6. "Et Danaum Euboico littore *mille rates*," Propert. ii. 26. 38. "Ductor Agamemnon ducum, Cujus secutus *mille vexillum rates*," Senec. Agam. 40. Homer states the number of vessels to be 1186; Thucydides, 1200.
15. ἀπλοῖας may be in construction with τυγχάνων. Seidler.
16. ἔμπυρα, sc. σήματα.
25. τέχναις: τέχναι nominative to παρείλοντο: Monk, Badham. Παρείλοντο=εἶλοντο πάρα, Bothe.
27. ἐκαινόμην, I was on the point of being slain. See infra, 920.
30. "Tauri, Iphigeniæ et Orestis adventu maxime memorati, immanes sunt moribus, immanemque famam habent, solere pro victimis advenas cædere," Mela, ii. 1. 182.
32. Aristophanes (Ransø, 100) ridicules the inordinate love of Euripides for the word ποῦς; alluding to a fragment of his (Alexandra): καὶ χρόνου προῦβαινε ποῦς: and (Thesm. 1111) makes Euripides say, from his Andromeda, πόδι τίσημι' ὑπόπτερον. Also for the use of νῶτα: ἀστεροειδέα νῶτα διφρεῦσος' Αἰθίρας ἱερᾶς, Thesm. 1076; quoting from the prologue of the Andromeda.
36. "Cajus [festi] solum *nomen est pulcrum*; i.e. quod nomine tantum, non *re ipsa, festum est*," Seidler. Hermann thinks

there is an allusion to some festival, termed *Ταυρωπόλια*: see 1457.

37. *σιγῶ*: in allusion (perhaps) to the prohibition of disclosing religious mysteries.
43. *οἷσπερ ἐγκείμεθ' ἀεὶ Ἐθρηνοῖσι . . . πρὸς αἰθέρ' ἐκτενοῦμεν*, *Androm.* 92. "Non ego idem facio, ut alios in comœdiis Vidi facere amatores, qui aut nocti, aut die, Aut soli, aut lunæ miserias narrant suas. Quos pol ego credo humanas querimonias Non tanti facere, quid velint, quid non velint," *Plautus*, *Mercator* (in initio). See *Brunck*, *Soph. Electr.* 424.
50. This transition, in a narrative, from the oblique to the direct, is not uncommon. *Τούτω στάσιω τιν', ὡς ἐγὼ ἴδσκου ὄραν, τεύχειν*, *Persæ*, 193. Of this construction, *Erfurd*t (*Antig.* 736) adduces several instances. See *Matth.* pp. 906—910.
51. Compare *Matth.* (§ 25, p. 59,) with *Porson*, *Hecub.* 782.
54. *ὑδραίνειν*, not *ὑδραϊνον*: *Matth.* p. 256. *Porson* denies that the *Attic* poets omit the augment in iambics.
- 59, 60. *Iphigenia* seems to have uttered these words, after musing awhile:—"This dream may, perhaps, relate to some of my kindred: but that is not possible; for *Strophius* alone of my relatives could have had a son; and he, at the time of my supposed sacrifice, was childless."
73. The plural *αἰμάτων* for the singular *αἵματος*, "*decies fere apud Euripidem exstat*," *Monk*, *Alcest.* 512.
78. *χρᾶω*, to give an oracle; *χράομαι*, to consult an oracle.
79. *διαδοχαῖς*: *διαδρομαῖς*. *Monk*. *Badham*.
81. A person is said to *fill-up* that space, the several parts of which he traverses. "*Et tercentenis erroribus expleat urbes*," *Tibull.* i. 4. 69. *Πανταχῆ γὰρ ἄστεος Ζητῶν νιν ἐξέπλησα*, *Ion*, 1127. *Porson*, *Orest.* 54; *Major's* edition. So *μεστός*, v. 804: "*Argos plenum est illo*; i. e. *ab illo frequentatur*," *Seidler*.
85. *εἶπας*, in the sense of *ἐκέλευσας*. "*Ἀναξ εἶπεν μεθεῖναι παρθένον*," *Hecub.* 552. "*Ἐγὼ εἶπον ἀφιέναι στρατὸν*," *Iph. Aul.* 95. *Ξε—εἶπον τῆσδε γῆς ἔξω περᾶν*, *Med.* 274. So *ἐρρήθη*, v. 91.
96. *ἀμφίβληστρα*, walls, defences.

97. ἐκβαίνειν προσ. is a phrase similar to κλιμακ' ἐκπέρα, Phœn.

98. So the Latins, "*ascendere, emergere in locum.*" Blomf.

98. μᾶθοιμεν, sc. the situation of the image, &c.

105. κακίξειν, to reproach, accuse.

113. ὦρα, (Matth.) *it is now time, &c.*

Hermann and other critics read ὦρα: "Et *vide* ubi vacuum spatium (κενὸν) sit corpori intro (εἰσω) ex triglyphis demittendo," Hermann.—[ὥστ'ε] καθεῖναι.

The triglyph seems originally to have been *the end of the beam*; the spaces between being, at first, (κενὸν) open; and then called ὀπαι: afterwards filled up with masonry, ornamented with bulls' heads, &c., called μετοπαι. In strict architectural definition, triglyphs are "the channels and projecting intervals which, in the Doric order, distinguish the *frieze* or central flat space immediately under the cornice." Rickman.

131. Monk (Hippol. 543) prefers the form κλειδοῦχος.

138. To the instances of repetition quoted 138, 721, 864, 894, add Phœn. 1315; Ion, 703, 738, 723; Orest. 149; Hecub. 627, 1046; Hipp. 888.

147. ἄτ. ι ought to stand in apposition to οἴκοις, but is constructed according to the relative. See Soph. Electra, 206, where θάνατοι ought to stand in apposition to ἄχθη.—'Εν κηδεῖσις οἴκοις, *in funebribus lamentis*: Heath.

161. Αἶμα' ἔδευσα, Ajax, 376. Τέγγων δακρῶν ἔχραν, Trach. 850. 'Εγκέφαλον ἐξέφρανε, Cycl. 402. Lobeck.

163. "Inferimus tepido spumantia cymbia lacte, Sanguinis et sacri pateras," Æn. iii. 66. Πρῶτα μελικροτήτ, μετέπειτα δὲ ἡδῆι οἴνφ, Τὸ τρίτον ἀδ' ὕδατι, Od. κ'. 519.

191. μόχθ. ἐκ μόχθ. A favourite phrase with Euripides. 'Αλλοις ἄλγει προσκείμενον, Alc. 1058. 'Επὶ δ' ἄλγεσιν ἄλγεα κείται, Troad. 591. 'Ἐτερα δ' ἀφ' ἐτέρων κακὰ κακῶν κυρεῖ, Hec. 684. Τὸδ' αἶ νεοχμὸν ἐκδοχαῖς . . . κακόν; Hipp. 869. 'Αγὼν δδ' ἄλλος ἔρχεται γῶν γῶσις, Suppl. 71. See Valckenaer, Phœn. 374. p. 243.

194. The Sun is here termed ἱερὸν ὄμμα αὐγῆς: and by Sophocles

- (Antig. 104) *χρυσίας ἀμέρας βλάβηρον*. "Tragicorum in his rebus grandiloquentiam ridet Aristoph. Nub. 284." Blomf.
204. Potter remarks, that the zone was worn by *married* women.
206. *keivas, istius*; that *unfortunate* night.
- 202—7. Ἐξ ἄς, Elmaley. *Ἀδχιας*, Hermann, in reference to *Μοῖραι*. Remove the full-stop at *ζώνης*, with which *κατὰς* may be considered in explanation, (Seidler); and the following sense may be extricated from this passage, on which *all* the commentators have hazarded their respective conjectures: "From the very origin, misfortuned to me was the fortune of my mother's nuptials, and also of that bridal night, since which the goddess-Fates, who preside over child-birth, conjointly urge a cruel rearing:" *cruel*, since Iphigenia was *reared* as a victim. *Δαίμων*, *fortune, good or ill*, in the tragedians.
208. "*Confusionem, quæ hic obtinet, interpretum nemo non sentit. VANUS omnis emendandi conatus.*" Seidler.
214. *Λαμπάδων μεμήμηθ'*, as *τετραόροις ἴπποις τροχάδων παρέφρον'* σὺ δ' ἐν δίφοροις κ.τ.λ., Helen. 723.
219. *δυσχόρους*, "*steriles, omnis amicitatis expertos.*" Seidler. "*Inhospitable.*" Scott.
222. The Greek poets find something musical in the noise of the shuttle. *Κερκίδα τὰν ἰσπῶν μολπαιδα*, Leon. Tarent. 8. *Κερκιδ' ἀηδόνα*, Antip. Sid. 22. *Κερκίδα τὰν φιλάοιδον*, Epigr. 9.
223. "The chief object in the magnificent procession in the festival of the Panathenæa, was to carry the Peplus of the goddess to her temple. This Peplus was a crocus-coloured garment for the goddess, and made by maidens called Ἐργαστίαι. In it were woven Enceladus and the giants, as they were conquered by the goddess." Smith, p. 706.
- "Sed magno intexens (si fas est dicere) peplo
Qualis Erichthæis olim portatur Athenis . . .
Ergo Palladiæ texuntur in ordine pugnæ;
Magna Gigantæis ornantur pepla tropæis;
Debita cum castæ solvantur vota Minervæ . . .
Horrida sanguineo pinguntur proelia cocco," &c.
Virgil, Ciris, 21, &c.

225. αἰμόρραντον. Monk.
236. Ὅδ' ἤκει. See Blomfield, 977, Prom. V.
240. "Quid vero est quod me *deturbat* (excudit) ex præsentī sermone?" Bothe. "Quid vero *terroris* est in præsentī sermone?" Markland. Buckley.
252. Supply αὐτῶν after τυχόντες.
253. ἐπι β. : Dawes asserts that a short vowel is *always* lengthened, by the Attic writers, before β. Monk (Hipp. 461) qualifies this rule.
255. Of δρῖσος, in the sense of *water*, instances are given by Monk, Hipp. 126.
256. πῶς τρόπῳ θ' ἑμοίῳ: pleonasm. See note 492. *More especially*, see Blomfield, Persæ, 425.
261. ἕλοφορβ-ούς: *feeding in the woods*. Hermann. Badham. "Pascuntur armenta commodissime in nemoribus; ubi virgulta et frons multa." Varro, quoted by Musgrave.
263. The apposition is often in the plural, while the substantive is in the singular. Matth. p. 706.
272. Διοσκόρω. See Matth. p. 783.
275. μάταιος, *thoughtless*; and so, *wanton, profane, irreverent*. Scott.
280. ἐπιχώρ., "*domestica, popularia*:" Bothe. After the custom of the country.
288. χιτώνων. Hermann conjectures χλιδώνων, *necklaces, armlets*; i. e. the serpents, twined round the necks and arms of the Furies. Χελώνων, *lips*: Badham.
292. The common reading, ταῦτά, implies (as in Buckley's version) a change in the visage of Orestes, while he imitated the bellowings and howlings.
Ταῦτα: Seidler. Hermann. Badham. "These forms or shapes which he imagined he saw, were not really discernible, did not really exist; but he *confounded* (ἠλλόσσετο) the bleatings and howlings of our calves and dogs with the sounds which the

Furies are said to utter in imitation of those animals; and he thereby supposed that the Furies were approaching."

300. "So that gory foam bloomed out, burst forth, from the sea."

Πέλαγος, properly, *barley-cake* used in sacrifices; anything concrete; any liquid or mixture having any degree of consistency: *foam, froth* of the mouth, Orest. 214; *unguent*, Agam. 95; *clotted blood*, ἐρυθρὸν πέλ., Eumen. 255; πέλ. αἱματοστέγης, Pers. 821; πέλ. αἱματηρῶν, Rhea. 430; Alcest. 867. See Peile, Agam. 96: Blomfield, Pers. 821; Agam. 95.

Πέλαγος: "non malum quod omnes codices habent πέλαγος, ut *more factum sit sanguinolentum*." Hermann. Badham. This reading is favoured by Monk, who refers to the same expression (πέλαγος ἄλδς), Troad. 88. Æschylus (Prom. 419, 459) has the expression πελαγίας ἄλδς: Homer, ἄλδς ἐν πελάγεσσι. The pleonasm is not more unusual than λέκτρων κοίτας, ἀρμάτων ἄρματα, &c. See Blomf. Pers. 425.

306. *Our number was completed up to a multitude.* Ἀρχαί τ' ἐκλήρουτο, Andr. 1097. Βοιωτὸς ἕλλας δέκατον ἐκκληρῶν δρον, Soph. Electr. 708, *made up the chariots to ten.* Seidler.

320. οἶ, *quando.*

327. τὸ ὑπεῖκον=οἱ ὑπεῖκοντες. The neuters (singular) of many adjectives and participles, in connection with the article, express a whole, which might also be denoted by the plural. Τὸ ἐναντίον=οἱ ἐναντίοι. Τὸ δυστυχές=οἱ δυστυχεῖς. Matth. p. 737.

329. The participle βαλὼν in the nominative. Ἐπερ ἐντυχήσομεν ἐλόντες, *If we are so fortunate as to catch.* Orest. 1210; Matth. p. 958.

349. βλέπειν=ἴδν. After βλέπειν in the sense of *to live, understand φάος.* See note 349, p. 20. Ἦμαρ γὰρ τόδε θανούσων εἶδε, καὶ βλέπουσων πᾶσα σήν, Iph. Aul. 1611. Οὐ γὰρ μ' ἐτι βλέποντ' ἐσθήσεθ'. Ed. C. 1438. So δερκόμενος; Ἐμεῦ ζῶντος καὶ ἐπιχθονὶ δερκομένου, Il. α'. 88. "Sive diem videat, sive tegatur humo," Ovid. Trist. v. 4. See Blomf. Choeph. 831; Monk, Alcest. 683; Major, Hecub. 311. Scholefield is of opinion

that, in the sense of *living*, the participle occurs more frequently than the verb.

351. ἡσθόμεν, *I perceive*. Τρεῖς ὄντας ἡμᾶς ἔλεσ', ἡσθημαί, μία, Monk, Hipp. 1403.
358. ἀντιτίθ.: "*to give in return by way of compensation,*" Scott.
360. Ὁ φιτύσας πατήρ. Ajax, 1296. 1172; Alcest. 16.
362. οἶ, *where*.
365. In *this play*, Clytæmnestra is supposed to be at *Argos*, and not at *Aulis*.
385. For ἔτεκεν ἄν, read ἔτικτεν. Porson.
386. "Latona would certainly not have borne," &c. Matth. p. 1057. "Diana *sapientior est, quam ut tale quid admittat:*" Seidler. Ἀμαθίαν=ἄμαθῆ: abstract for concrete. See note 216.
387. Θεοῖσι: *dativus commodi*. Supply αὐτοῖς before ἡσθῆναι.
390. Θεόν, *numen divinum*, generally.
410. ἔπλευσαν=πλεῖν ἐποίησαν. Reiske, Seidler. See Matth. p. 684.
419. ἄκαιρος. *observing no time; indiscreet, immoderate*. "Ὀλβου =περὶ ὄλβου, *quod attinet ad divitias*.
426. "*Curris mercator ad Indos,*" Hor. Ep. I. i. 45.
431. Repeat ἐπέρασεν after καί, in reference to αἶαν in line 435.
432. εὐνάων, *steady, guiding*; from εὐνή, *an anchorage, or resting*. Scott.
443. ἀμφι—ἐλιχθ., *conspersa*, Musgrave. *Drenched*, Monk. Ἀμφι-ἐλιχθείσα (κατὰ) χάλταν, "*contortis crinibus arrepta,*" Bothe. "*Prorsus ABSURDUM est ἐλίσσειν in hoc loco,*" Badham. The (βρόσος) lustral water is termed αἱματηρῆ, as being the initiatory rite of a bloody sacrifice.
452. "Utinam, vel per somnium, pedem ponam in domo mea et patria urbe." Herm.
454. Matthiæ reads ἀπολαβεῖν: i. e. συμβαίην ἀπολαβεῖν=συμβαίη ἐμὲ ἀπολαβεῖν.

466. *δεῖ ἀναφ.*, presents as a public offering. Monk.
470. *στρείχοντες*: those who had conducted Pylades and Orestes.
472. When *φεῦ*, *εἰεν*, *ἔα*, and similar interjections, are independent of the verse, Porson puts a full-stop after them; when they form part of the verse, a smaller one, or none at all. Major, Hecub. 55.
482. "Desine neque tuis incendere teque querelis," Æn. iv. 360. Porson prefers the form *δύρομαι* to *δδύρομαι*.
500. "Si veram rei rationem spectes." Seidler.
501. *Impute this to fortune: you received not this name from your father.*
502. *If I die unknown by name, I shall not be an object of scorn and ridicule.*
523. *She previously-owed to me (she ought to undergo on my account) some calamity, by way of punishment.*
526. ἀπέλαυσα. See note 676, p. 33.
560. *θεῶν*: in reference to the directions enjoined by *Apollo*; and to the acquittal by the decision of *Minerva*, in the court of *Areopagus*.
573. *λυπείται*: "ob hoc unum autem dolet," sc. Orestes. Seidler. Bothe. *ὄκ ἄφρων*, "non imprudens; quum rem qualis erat, percipere potuisset." Seidler.
586. Masculine noun used adjectively with a feminine noun. *Τύχη σωτήρ*, Agam. 647; Matth. p. 701. See note 646, *infra*.
593. *σώθητι*: Herm., Seidl., Badham, Bothe. Hermann refers *καὶ σὺ (you also) to μισθὸν λαβόν*: as if Orestes and Iphigenia were respectively rewarded: he, in being *saved* from death; she, in *hope* that her letter, by his conveyance, would reach Argos.
606. This phrase is compounded of two,—*αἰσχιστον τὸ καταβαλέντα σσώσθαι*, and *αἰσχιστος ὄστις*. Matth. See note 224.
634. *γάμος* (*whatever gives pleasure; oblectamentum*) derives its meaning from the genitive of the object mentioned. Peile, Agam. 559.

646. Masculine adjective is found with feminine noun. Ἦ μάκαρ παρθένε, Helen. 375; Matth. p. 200. See note 586, *supra*.

671. ἐπιστροφή seems to borrow its sense from the Homeric ἐπιστροφος, *having dealings with; conversant with*: "qui paulum inter homines versatus est," Seidler.

672. διήλθον. Seidler, Porson, Badham. "*But I was considering another subject,*" Buckley.

Διήλθε. "*Sed sacerdos aliud quid nobis exposuit.*" Matth., Bothe. This reading (διήλθε) is ably defended by Hermann: "Miratus erat Orestes quod res, ad Trojam gestæ, (Calchas, Achilles, Agamemno) tam notæ essent sacerdoti, ipsa ut videretur *Argiva* esse. Respondet Pylades, 'id ipsum se quoque animadvertisse (τὰτὰ φθόσας λέγεις); quamquam id non valde mirandum esse, quum regum fata nota sint omnibus; *sed præter ista* (ἰήλθε) *dixisse eam etiam aliud.*'—Ex his verbis Orestes jam non potest non colligere, singulare quid et quod certiori conjecturæ de patria et genere sacerdotis faciendæ viam monstret a Pylade esse animadversum. Hinc dicit 'si id proferat, melius eum, ubi rem ambo consideraverint, perspecturum esse illud, quod nunc dubium videatur.'—At ille non quod exspectabat Orestes, sed aliud affert,—velle illam Orestem mori; se autem cum litteris sospitem reverti in patriam."—Ἐπίφθονος λόγος διελθεῖν, Medea, 530.

675. πλεύσας=πλεύσαντος. So σωθεῖς=σωθέντος, 695. Τὰ πολλὰ δὲ πάλαι προκόψασ', οὐ πόνου πολλοῦ με δεῖ, Hippol. 22, Monk; who adduces several instances of the nominative, used for the genitive, of the participle: Æsch. Suppl. 455; Choeph. 513; Prom. 209.

689. ἑ—ταῦτ'. The relative often differs in number from the word to which it is referred; and is in the singular, when that is in the plural. Matth. p. 790.

691. τὸ εἰς ἐμέ, *what concerns me*.

692. λέειν βίον. Monk (Hippol. 1063.) and Elmsley (Heracl. 805. p. 110.) are of opinion, that in phrases of this import, the past and present tenses are more usual than the future.

693. καθαρὰ, *pure* from any stains of murder.

702. *Orestes*, in enjoining his friend to raise an honorary mound (*τύμβον χῶσον*), is made to speak in consonance to the customs of the *heroic* age. In memory of deceased warriors, a mound (*agger*) or barrow was erected, usually of a conical form. The mode of formation is briefly described by Homer, in mentioning the funeral rites of Patroclus, ψ. 255: *Τορνώσαντο δε σῆμα (they marked out the area for the mound), θεμελιὰ τε προβάλλοντο, (placed, probably stones, as a foundation,) ἀμφὶ πυρῆν εἶθαρ δὲ χυτὴν ἐπὶ γαῖαν ἔχευαν, (and diffused loose earth over it).* The barrow erected on this occasion, Achilles directed to be *τύμβον οὐ μᾶλα πολλόν*, but afterwards to be *made εἶρον* and *ὕψηλόν*. Thus the height of the mound was significant of the dignity of the deceased. The mound of the Trojan noble *Æsyetes* (β'. 793) commanded a very extensive view. The mound of *Misenus* was "*ingenti mole sepulcrum,*" *Æn.* vi. 214—235. The mound of *Achilles* was *ὄρθον χῶμα*, *Hecub.* 221. The summit of the most ancient sepulchral mounds was usually decorated by a *στήλη*, some sort of *pillar*. (See *Genes.* xlix. 49.) Thus the hero *Sarpedon* was to be honoured with *τύμβῳ τε στήλῃ τε*, *Il.* π'. 457. The tomb of *Ajax* still remains on the ancient *Rhotean* promontory. To this tomb, and to that of *Achilles*, *Alexander* paid due honour in his Asiatic expedition. It is unnecessary to add, that the custom of erecting barrows, or mounds, in honour of the dead, has prevailed in all ages and countries. One of the largest mounds in England, and perhaps in all the world, is that of *Silbury*, (A.-Saxon *Soll-barre*, the Great Barrow,) near *Marlborough*, in *Wiltshire*.

720. *Even though thou art near to this death of thine.* Some part of *ἴσσημι* is often used as a stronger word for *ἐστί*: *τοια μὴχανὴ ἴσσηκεν*, *Androm.* 996. *Τὴς βοῆς ἴσσηκε*, *Heracl.* 73. *Ἔστανω δέος*, *Ajax*, 1084. *Γῆ δὲ πολεμία καθίσταται*, *Hecubodot. Polym.* 49.

724. *Αὐτὸς δ' ἤδη δωμάτων ἔξω περᾶ*, *Æd. T.* 531.

737. *τ. ἂ. λόγους*, i.e. *the oath*.

744. *Bothe* reads *τοῖσι σοῖς*, in reference to *Orestes'* repeating the *same words*, in the following line.

759. "*Multa multa obtinent; aut, per plurima plurimis prospicitur.*" Heath.

761. πάντα: the whole contents of the letter.

765. This line is remarkable for sigmatismus; a defect from which Sophocles is not wholly exempt. (Ed. T. 425, 481. Monk (Hippol. 1162) quotes nine instances of sigmatism. See note 765, p. 36.

776. τιμὰς, office of priestess.

779. A line should be placed after 'Οπέσθ', —, to mark that Iphigenia interrupts herself: ἢ σοῖς—'Οπέσθ', are words in the letter.

786. Iphigenia gives the letter into the hand of Orestes.

793. "Accipio: omittens vero litterarum plicas (i.e. epistolam) voluptatem primam non verbis, (at factis) capiam." Seidler.

795. ἐκπεπλ. ὄμωσ. So, 1232, οὐ λέγουσ' ὄμωσ. The adverb ὄμωσ (*nikilominus*) does not stand alone, as *tamen* in Latin, at the beginning of the proposition, opposed to the restricting sentence; but is often annexed to the verb or participle, which is construed with *although*. Κἀγὼ σ' ἰκνοῦμαι, καὶ γυνή περ οὖσ' ὄμωσ, Orest. 672. Πειθοῦ γυναιξί, καίπερ οὐ στέργων ὄμωσ, Sept. 709. See Ajax, 15; Alcest. 957; Matth. § 566, p. 982.

832. κατὰ—νοτίζει. The figure *imesis*, which separates a preposition from its noun, occurs oftener in the choruses than in the dialogues; and, usually, the separation is effected by a monosyllable: as ἐκ δ' ἐπνευσε, Phœn. 890: διὰ μ' ἐφθειρας, Hipp. 1354; Matth. p. 1050.

842. ἄτοπον, unusual, unheard of.

845. For engraved representations of the Cyclopean architecture, see vol. ii. Pompeii, Libr. of Ent. Knowl., p. 58, 59. The Cyclopes are supposed (by some) to be Phœnician artificers, who introduced into Greece this method of building. Τὰ Κυκλώπων βῆθρα φοίνικι κανόνι καὶ τύκοις ἠρμοσμένα, Herc. F. 944.

852. οἶδα, I recall to mind.

858. δόλιος. Porson observes that adjectives of three terminations

are frequently used as common by the Attics. Δολίφ τέχνη, Alc. 84. Δόλιος Κύπρις, Helen. 242. See Major, Medea, 414.

861. The genitive, used in exclamation, is governed by ἔνεκα understood. The exclamation itself may, of course, arise from various emotions: as *grief*, οἴμοι δάμαρτος, Herc. F. 1374; *indignation*, τῆς μωρίας, Arist. Eccles. 782; *admiration*, τοῦ χασμήματος, *what a swallow!* Arist. Av. 61; *commendation*, ὃ χρηστοῦ ἀνδρὸς, *O virum probum*, Theocr. xv. 75; *compassion*, φεῦ, τοῦ ἀνδρὸς, *Alas! what a man!* See Matthiæ, p. 595; Wordsworth's Grk. Gr., p. 169.

866. Iphigenia observes, that "the cruelty of her father had given rise to other evils." "Yes (replies Orestes), such would indeed have been the case, if the brother had been slain by the sister."

895. ἦ τι, τῶν ἀδοκῆτων πόρον, &c. Brod., Bothe. Τί, i. e. "*demonium, aut heroum; qui nec dii sunt, nec homines.*"

901. λεύσσω δὲ ταῦτα, κοῦ κλύων, Eur. Suppl. 684. Ἐπιδομεν, οὐκ ἐξ ἐτέρων μύθων ἔχομεν φράσασθαι, Medea, 652. Ἀγῶ δικαίων μὴ παρ' ἀγγέλων, τέκνα, ἄλλων ἀκούειν, αὐτὸς δ' ἑλήλυθα, Œd. T. 6. Οὐδὲν ἀγγέλων σθένος, ὡς αὐτὸν αὐτῶν ἄνδρα πεύθεσθαι πέρι, Œsch. Choeph. 835. Οὐκ ἄλλων πάρα κλύουσι' ἔκλαυσα, τοῖσδε δ' εἶδον ὄμμασιν, Troad. 481. Δεδορκῶς, κοῦ κατὰ γλῶσσαν κλύων, Trach. 749.

907. Genitive denotes *part* or *duty*.

920. Elmsley (Heraclidæ, 1003,) banishes the signification *wish-
ing, intending to* —, from the aorist and its participle; and corrects some passages which contradict his theory. Thus (see n. 920, at the top of p. 41,) he alters (Ajax, 1126) κτείν-οντα into -οντα; and ἐκτεῖνα δ' into ἐκτεῖνον, Ion, 1291.

Hermann draws this distinction: the imperfect denotes "I intend, but did not perform;" the aorist, "I performed, but did not attain the desired object." In this latter sense, Ajax committed murder, but did not attain his object: he slew cattle, and not (as he intended) the Greek chieftains.

Matthiæ seems to make a distinction without great difference. "The imperfect tense expresses an action begun or contemplated, but not brought to a successful conclusion; the aorist

is used when an action has been undertaken, but, owing to circumstances beyond the control of the person undertaking, not completed." See Gramm. p. 848.

The putting the *intention* for the *effect* is illustrated by Valckenæer, Phœn. 1406. Of the examples adduced by him, these two are the most pertinent: *στέρνα Πολυαείκουσ διήκα λόγχη*, Phœn. 1412. "Ἡρεὶ πόλιμ, i.e. Polynices, who did *not* take the city, Sept. 1021. Add *ἐμισθοῦτο, he wished to hire*, Herod. i. 68: "Ἔθνησκε τέκνα, *were on the point of being slain*, Herc. F. 537: *Κτείνοι, occidere vellet*, Œd. C. 993: "Ἐκαίνομημ, Iph. T. 27; *ἔσφαζον*, 360.

952. *πῶμα*, Attic for *πόμα*.

961. *δχθον*—*πύγον*. *eis*, in the sense of *end*, *purpose*: *ἐς δίκην*, for the purpose of my trial. A similar phrase occurs Phœn.

1381, *ἔστησαν eis ἀγῶνα*: which Porson illustrates by referring to *φοίβη γὰρ ἀνάρσιον eis ἔριν ἔστησ*, Archias, Anthol. iii. 8. 3; and *ἐς ἀντίπαλον ἴστασθε κρίσιμ*, Julian. Cæs. p. 319, B.

969. *ψῆφον*, *locum ipsum, ubi suffragia lata sunt*. Pierson.

972. *ἔως, donec*; construed with an aorist. Blomf. Pers. 434.

983. *κάρα*: see Hecub. 231; Œd. T. 950, 1235; Orest. 470, 475.

The epic poets, in the circumlocution of *head* for *person*, use *κάρημον* and *κεφαλή*. Matth. p. 703.

985. *τάμ'*. (See 1006, 1057,) = *ἐγώ*. The pronoun possessive in the neuter gender with the article, is sometimes put for the personal pronoun. Matth. p. 767. *Τάμὰ τλήμονα=ἐγὼ τλήμων*, Orest. 1629. *Τάμ' ἀθυμήσαντ'*=*ἐμεῖ*, Orest. 290. See Ajax, 1313.

1108. "Ἄλις is often followed by a genitive: *ἄλις παίδων*, Alcest. 344;—*λάδων*, Œd. C. 1016;—*πημονῆσ*, Agam. 1646. This construction does not occur in Homer.

1023. *ἤνεσα, I commend*. The first aorist generally implies *habit* or *continuance* of an action; as *ἀπέπτυσα*, "respuere solita sum," Blomf. Persæ, 1106. "Ἐν ξ *εὐδόκησα*, St. Matt. iii. 17. But it is often used for the *present*, where it cannot be rendered *to be wont*, especially in the tragedians.

- 1024—6. These lines may be thus paraphrased:—OR. “Can you conceal me in the temple?” IPH. “For the purpose, I suppose, of effecting your plan by the aid of darkness.” OR. “Even so: for, since Apollo commanded me to steal the image, I will, therefore, adopt the custom of thieves; who steal in the dark.”
1025. A neuter form, *σκότ-ος, -εος*, is found not only in Pindar, Frag. 106, 171, 5; and in Xenophon, *Cyrop.* i. 6, 40; ii. 1, 25; but in Frag. xiv., xv. of Euripides’ *Meleager*; and Æschyl. Frag. v. *Ætnææ*. (See Liddell and Scott.) Dindorf would wholly eject it from the tragedians.
1042. By *ἐκβαλον*, Seidler understands “*rupem (cape, promontory) in mare prominentem, sub qua navis in ancoris erat.*”—“*Vadum ubi mare in depressum littoris locum exundavit,*” Hermann.
1055. *εἰς οἶκτον*, to excite compassion.
1056. *Εἰς σὲ δὴ βλέπω*, Soph. *Electr.* 954. *Εἰς οὐτι βλέπω*, Aj. 514, 923. “De te pendentis, te respicientis amici,” Hor. *Ep.* I. i. 105.
1057. *ἐν ὑμῖν: penes vos sunt; de vobis pendent; in vobis sita est spes nostra.* This phrase is copiously illustrated, Monk, *Alc.* 289; Elmsley, *Medea*, 223; Blomfield, *Perseæ*, 177.
1066. Genitives are found with substantives, instead of prepositions with their cases; though of themselves they would not be so used. *Γῆς πατρίδας νόστος*—*εἰς γῆν πατρίδαν νόστος*. Hence, as a genitive, in such instances, is equivalent to an adjective, *νόστον βάρβαρον ἦλθον* (v. 1112)—*ἐνόστου* (i.e. *ἡλθον*) *εἰς βαρβάρους*. *Matth.* p. 609.
1068. The rule respecting forms of entreaty is thus expressed by *Matthiæ*, p. 765: “In the forms *πρὸς θεῶν* and the like, the accusative of the pronoun, being governed by *ικετεύω*, &c., (which is often omitted), is commonly put between the preposition and the genitive.” *Μὴ, πρὸς σὲ θεῶν*, *Alcest.* 285. “Per te Deos oro,” Hor. *Od.* I. viii. See Monk’s excellent note, *Hipp.* 603. (See n. 765.)
1072. Supply *φάνας* after *θέλει*.

1081. Participle of the first future, after verbs signifying *to come*.
 "ἤλθομεν νύφοντες, v. 255. "Ἠλυθεσ οἰκήσουσα, Call. H. Dian.
 173.

1104. The ancients attributed great sweetness to the note of the swan. Euripides, in this passage, terms the swan *μελωδός*. *Κύκνου ἀειδότερον* seems a proverbial expression, Diosc. Brunck, Anal. i. 498. "Donatura sonum . . . cycni," Horace. 'Ο δὲ κύκνος ἐν ἀέρι καλὸν ἀεῖδει, Call. H. Apoll. 5. The swan being sacred to Apollo, the god of music and of poets, hence (perhaps) *swan* denoted *poet*. Thus Pindar is termed, by Horace, *Dirceus cycnis*; Alcæus, *κύκ. Λέσβιος*; Anacreon, *κ. Τήιος*. Swans were supposed to sing more sweetly at the hour of death. Ovid. Met. ii. 235; xiv. 430. Heroid. vii. 1. This opinion was prevalent before the time of Æschylus: ἡ δὲ τοι, κύκνου δίκην, Τὸν ὄστατον μέλψασα θανάσιμον γόον, κ.τ.λ., Ag. 1419. Bothe refers to Epist. Mythol. of Vossius, for explanation of this fabulous story of swans.

1108. *πύργων*, i. e. *of my native city*.

1110. *Ξὺν* is omitted before *ἐρετμοῖσι*. 'Ερετμός denotes *sailor*; *λόγχη*, *soldier*. In a similar idiom, military historians use *sabre*, for *horse-soldier*; and *bayonet*, for *foot-soldier*.

1116. 'Ιὼν νόστον, Iph. Aul. 1187.

1130. Αἱ λιπαρὰ Ἀθῆναι, &c., Pind. Frag. x. ex Dith. The epithet, when applied to a *city*, and not to the *soil*, implies *illustrious, splendid, noble*. Λιπαρῶν ἀπὸ Θηβῶν, Pindar, Pyth. ii. 6. The epithet is a favourite with Pindar: λιπαρὸν κόσμον, *splendid*, Olym. viii. 108. Λιπαρὰ Μαραθῶν, Olym. xiii. 157. Λιπαρῆ ἐν Νάξῳ, Pyth. iv. 157. See, especially, Monk, Alcest. 464.

Ib. The parts of a vessel to which Seidler alludes, are thus explained by Dr. Smith:—"The *πόδες*, *pedes*, (already quoted, supra, 1134,) were the ropes attached to the two lower corners of a square sail. These *πόδες* ran from the ends of the sail to the sides of the vessel towards the stern, where they were fastened with rings attached to the outer side of the bulwark. In later times, the *πρότονος* was the rope which went from the

top of the mainmast (*καρχήσιον*) to the prow of the ship. The *στόλος* (*rostrum* or *beak*, *ξμβολ-ος* or *-ον*) consisted of a beam, just below the prow, and projecting a little above the keel. To this beam were attached sharp and pointed irons, or the head of a ram and the like." Dict. of Gr. and Rom. Antiq., article *Ships*. See an engraved representation of an ancient ship in Paul's Grecian Antiquities.

1130. The commentators, in explaining this passage, do not take the preceding definitions in a *literal* sense. Heath, Matthiæ, and Bothe think that the *πρόνοι* are *any ship-ropes*; and *πόδα* denotes *the sails*, by which, as a sort of *feet*, the vessel makes progress. Κατὰ πρῶπρον, *proram versus*; the favourable wind blowing directly from the stern: Bothe. The sense will then be, *And the ropes will expand, to the gale, the sails of the rapid ship, towards the prow, over the beak.*

Hermann reads ἀέρι δ' ἰστία τε . . . πόδας τε; taking *πρόνοι* in a general, and *πόδας* in a strict, sense. "Πρόνοι, rudentes quibus vela vel contrahuntur vel expanduntur: recte conjunguntur ἰστία et πόδ-ας, quæ sunt inæ partes veli, funibus alligatæ."

Seidler takes *πρόνοι* and *πόδες* literally: ἀέρι δ' ἰστία πρὸ προτόνου . . . πόδες; *vento vela ante mali-funem a prora super stolum explicabunt pedes navis celeriter-euntis.*

1141. See Major, Orest. 329. "Θοδίζω (*θοός*), trans. *to move quickly*," Lidd. and Scott.
1143. "Reliquæ hujus carminis corruptelæ captum meum longe superant:" Badham. [These confessions do honour to the real scholar.]
1147. χάριτες, *grace, beauty*. Κάλλει καὶ χάρισι στίλβων, Od. vi. 237. Χλιδή, *fine raiment, costly ornaments*, Lidd. and Scott. Construe ὀρτυμένα with ἐς ἀμίλλ. and with ἐς ἔριν.
1156. δάκρυται, Jacobs. Badham.
1167. *Clausit oculos*. Seidler. "Ὀψίς ὀμμάτων=ὀμματα.
1180. ὦς, for ὅτι οὕτως. Matth. 799.
1182. "*Aliquid suave ex Argis*." Port.
1190. *Why, then, do you delay to sprinkle them with lustral water?* Monk is of opinion (Alc. 149) that οὐκ οὐν or οὐκ οὐν (*nonne*

- igitur* ?) should be restored, in every case, to writers of the age of Euripides. See Major, *Orest.* 770.
1196. i. e. "facile igitur res perfici potest; ad ipsum enim templum fluctus alliditur." Seidler.
1203. θαυμάζειν, *to look up to, to admire.* *Æn.* vi. 668. *Ὦν θαυμάζομεν, *Med.* 1141. Elmaley.
1204. Οἶσθ' ἃ γενέσθω. See n. 759.
1205. δεσμός, in singular number, masculine; in the plural, neuter, δεσμά.
1208. *Intelligo: ut dicis, contra solis flammam.*
1209. δπαδῶν. The genitive is used with verbs of all kinds, even with those which govern the accusative, when the action does not refer to the *whole* object, but to a part only. *Math.* 543. [τῖνᾶς omitted.]
1214. "Minime oportet eos adesse." Bothe.
1215. Iphigenia shews an affected regard for the safety of Thoas.
1218. "Similiter in re ludicra *Plautus, Most.* ii. 2. 90. 'Cave respexis: fuge, atque operi caput.'" Bothe.
1232. *δμως.* See note 795, p. 75.
1234. "Accedimus ad carmen, librorum culpa *deformatissimum*, interpretumque iudicio pene *desperatum.*" Seidler. *Ἐθικαίς, δεαυτεοῦς*; "eximius," Seidler; "noble," Scott.
1245. Ordo: τὸν (1235) Ἰνῶ μάτηρ ἔφερον ἀπὸ δεῖρ. εἰσαλ. (ἐν) Δηλ. καρπ. γυῖλ. (εἰς) Παρν. κορυφ.
1246. κατάχαλκος=ὅς κατάχαλκός τις, *voluit armatus*, i. e. *ex-cubitor.* Δάφνη, σὺδ ἰαυρο. *Port.*
1256. Ordo: νέμων μαρτείας θεσφάτων, ἐπὶ ἀδύτων (et) γαίτων βεῖθρων Καστ., i. e. *prope fontem Castalia.* Seidler.
1257. ἐπὶ=ἐπὶ ἐκ. "Aspice quos *submittat* humus formosa colores." *Propert.* i. 2. 9.
1258. Some authorities speak (instead of doves) of eagles, crows, and swans; and that Jupiter sent forth one from the east and one from the west, and that the two met at Delphi.

1263. ὁ πόντιος Χθόν, μελανοπτερόγων ἡἄτερ δνείρων. Hec. 70.
1275. Θησαυρὸς ἐν πολυχρόσφ Ἀπολλωνίᾳ . . . νάπη, Pyth. vi. 8. Πολυχρόσφ παρ' ἐν δόμασι φοἶβος, Pyth. iv. 95.
1279. Among the favourite words of Euripides are the compounds of -ωπός: ἄσπερ—, Phœn. 131; εἶρ—, Iph. T. 626; νυκτερ—, Herc. F. 111; εὔ—, Orest. 916; Ion, 1611; χρυσ—, Electr. 740; φαἰδρ—, Orest. 884; σκυθρ—, Medea, 273; Alc. 813.
1282. Πάνδοκον ναὸν εὐκλέα . . . Πυθῶνες ἐν γυάλοις, Pyth. viii. 88.
1294. Relative and antecedent in the same case: see n. 63, p. 6, and v. 370.
1299. μέτεστι is often accompanied by μέρος. Xen. Cyrop. ii. 3. 3. Matth. p. 455.
1325. ἀγχ. πόνρον: *navigatio, qua propinqua tantum loca permeantur*; i.e. *brevis*. H. Steph. Seidler.
1326. δόρυ, κωσῖς; properly, *trabe*. "Vastum *trabe* currimus æquor," Æn. iii. 191; Persæ, 417; Blomf.
1350. Of the particles μὲν and δέ, used in contradistinction, one is frequently omitted. Matth. p. 495.
1352. Hermann considers that the *retinacula* had already been loosed from the shore, and that the mariners were hauling them in, in order to replace them in the vessel.
1355. Τῆσδ' ἔξομαι, Hecub. 398. Βρετίων ἔχεσθαι: see Blomf. Sept. 95; and Matth. p. 559.
1357. ἐξηροῦμεν, *aufferre volebat*. See note 920, p. 76.
1358. Τίμι λόγφ μετεπέμψατέ με; Act. Ap. x. 29. Badham.
1359. ξόανα θνηκ.: plural for singular; in order to aggravate the criminality.
1367. τέ οὐ—τέ. Matth. p. 1080.
1369. Portus takes κῶλα in the sense of *hands*.
1379. κέλλειν, *move, drive, impel*; properly, *to row a vessel, with the stern towards the shore*.

1380. As the phrase φόβος ἦν is equivalent to *a verb of fearing*, it is attended with the usual negative particle μή: Matthiae, p. 887, and 928.
1384. The genitive is used to express a *removal from* something; where otherwise ἀπό or ἐκ is used. Matth. 578.
1407. Badham considers the ἀγγελος as here describing the efforts of *his own comrades*; who, partly by running out into the water, and partly by throwing looped ropes upon the vessel, were endeavouring to arrest the flight of the fugitives.
1432. αἰθῆς, *hereafter; at a future time*. Αἰθῆς τὸδ' ἔσται, Alc. 1147. Αἰθῆς προσεύχομαι, Agam. 308; Major, Orest. 900.
1435. See Monk, Hippol. 1278.
1437. βεῦμα, in a military sense of soldiers in motion, occurs Antig. 130; Rhea. 90; Blomf. Sept. 64.
1463. To the quotation from Pausanias add, from the same passage, Καὶ τὸ ἀρχαῖον ξδανὸν ἔστιν ἐν Βραυρώνι, Ἄρτεμις, ὡς λέγουσιν, ἡ Ταυρικὴ.
1461. ὁσίας ἔκατι (*defungenda religionis causa*), θεὸς ὅσως τιμὰς ἔχῃ. Markland. Dindorf. Badham.
1471. "It was a principle laid down in the Athenian Law, that the defendant was acquitted, if the votes for and against him were equal. . . . In the earlier times, the peculiar spirit of the Greek nation delighted in referring to divine ordinances all the circumstances of actual life. In the case under consideration, where the judges themselves gave no positive decision, a benevolent deity was *imagined* to interpose and give a casting-vote in favour of the defendant; and a tale was invented for that divine interposition. In other words, Minerva's ballot (*calculus Minerva*) is neither more nor less than the mythic expression of the principle, that where justice is undecided, mercy prevails. . . . In line 1470, Minerva plainly says, that she rescued Orestes by *deciding* on the equal votes in the Areopagus; and that on that very account, it continued to be a law, that when the votes were equal, the defendant should be acquitted. . . .

At verse 966, *ψήφους διαριθμῆν* evidently answers to the *ψήφους ἴσας κλίνειν*, 1470. Minerva counts and sorts the ballots, and the result expresses that which necessarily depends upon it. Euripides does not make Minerva first give her own vote; she only *decides* on what is to be done in the case where the votes are equal. In the *Electra* (of Euripides, 1265—69,) the Dioscouri (who are there speaking) do not mention in direct terms Minerva's decision on the equality of votes; but it is implied in the expression they make use of, that the equality of votes saved the life of Orestes on that occasion, and that the same applied on that account to all subsequent causes: *Καὶ τοῖσι λοιποῖς ἔδε νόμο· τεθήσεται, Νικῶν Ἰσας ψηφοῖσι τὸν φεύγοντ' ἄει.*" (Transcription from the "Dissertations on the Eumenides of Æschylus," &c., Cambridge, 1835.)

1471. *νόμισμα*, anything sanctioned by established usage; custom. Scott. *Ritus, consuetudo*, Blomf. Sept. 255. *Νόμισμ' εἰς ταῦτό γε, so that the same law should subsist*: Matth. p. 1008.

1480. *ἴτασαν, καθιδρύσασθαι*. The imperative here denotes what depends on the pleasure or decree of Theos; the optative what depends on circumstances. The optative, with or without *ἂν*, gives a softening turn instead of the imperative, by expressing a wish rather than a command. Matth. p. 869.

1486. Euripides generally uses the article *τὸ* with *χρεῶν*, in the sense of *fate, necessity*. Monk, Hipp. 1251.

Θεῶν κραιεῖ. That Jupiter himself was subordinate to *fate*, is one of the absurdities connected with heathen ignorance. The nod of Jove rendered his decree irrevocable, unalterable; and yet Prometheus threatens him with dethronement, v. 781; he cannot protect his own child in battle, Il. π'. 434; nor can he shelter the ships of Æneas from tempests, Æn. ix. 91. The word *fate*, as affecting the moral government of the universe, is unknown to the enlightened Christian, who has been taught to "resolve all events, with their effects And manifold results, into the will And arbitration wise of the SUPREME."

For (*Θεῶν*) genitive after (*κραεῖ*), a verb of ruling, see Matth. p. 583.

Εὔμαις, κ.τ.λ.

“BEAUTEOUS is Lato's son, I ween;
 Whom once his mother bore,
 In Delos' vales of yore,
 (Delos with plenty crown'd, an ever-smiling scene,
 The bright-hair'd minstrel-god,—and her whose bow
 The wild-wood beast lays low;
 A noble pair, their mother's boast,—
 Leaving the waters' gushing,
 With ceaseless torrent rushing
 Down to the rugged coast,
 She clomb, Parnassus, thy twin-peaks
 Which Dionysus with his Mænads seeks;
 Where lurk'd the snake with speckled side,
 Guarding, in mail of scaly pride,
 Earth's baleful prodigy; the seat
 By soothest oracles made great.
 Yet still thou wert a babe, a nurseling warm
 Springing on thy fond mother's arm,
 When, pierc'd by thee, the writhing monster lay,
 And to thy victor-away
 Surrender'd up the Pythian dome,
 Wherein thou mad'st thine ever-truthful home.
 Henceforth the golden tripod aye was thine
 By Castaly's clear fount, earth's central shrine.
 But Mother-earth—she griev'd
 To see her darling Themis thus bereav'd:
 And, at her beck, forth flew
 Visions of sleep, a motley crew,
 From out the murky caverns of old Night,
 To say to men aright
 What is, what was, and what must yet ensue.
 Earth for her daughter mourn'd; and bore away
 The young usurper's prescient sway.
 Straight to Olympus' height, with foot of fire,
 The suppliant hied; and stretch'd his baby-hand
 Tow'rd's Zeus' throne; and, with caresses bland,
 Implores the fost'ring aid of his great sire;

Who smil'd a father's smile, to see
The young ambition of his progeny
To call the shrine his own, where lie
Silver and gold, pil'd mountains high.

Zeus nodded, and dispers'd the dreams again;
Took back the night-born oracles from men;
Badè Loxias rule supreme
O'er vision, trance, and dream.
Henceforth, from farthest lands, a rev'rent throng
The Delphic temple haunt, and list the unerring song."

Editor.

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